

*penalis de Hughes. co. 1612*

THE  
Triumphs of King James  
THE FIRST, (2)  
Of Great BRITTAINE, FRANCE, and  
IRELAND, King;  
*DEFENDER OF THE FAITH.*

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Published vpon his Maiesties aduertisement to all the Kings,  
Princes, and Potentates of Christendome, and confirmed by  
the wonderfull Workes of GOD, declared in his life.

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*Devoted, Dedicated, and Consecrated*  
*to the most excellen Prince Henry*  
*Prince of Wales.*

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Printed at Brittaines Burffe, for Iohn Budge, and are there  
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D E D I C A T I O N

To the High, Mighty, and Magnanimous Prince Henry, Eldest Sonne to the King,  
Prince of Wales, Duke of Cornwall, and Rothsay:  
Earle of Chester, and Knights of the  
most Noble Order of the  
Garter, &c.

¶ Most generous and redoubted Prince, The Honour and Ornament of your age; The Hope of your people; The Subject and Obiect whereon their most happy wishes dependeth; The STARR of their fairest Fortune; The COMMET of dreadfull terrour to their enemies; The Index, Abstract, or Compendium of the very greatest Princes whatsoever.

 Eere, vpon the rich Pillar of your glorious name, do I hang vp *The Trophees* & the *Honour* of MY KING your *Father*, sowne through *France*, and dispersed ouer the whole world. Such holie spoiles are worthie your auouching, because they are due vnto none other, but onelie vnto your HIGHNESSE, in regarde

A 2

that

# DEDICATORIE.

that a person who is so neere vnto you, hath conquered & won them: And his *Triumphant Triumpbes*, are the auguries, harbingers, & vancurers of your infallible fortunes to come, euen as your owne Vertues do serue for a pattern and example, to them of MY LORD the Duke your Brother.

Accept them then *My Lord*, & by your fauorable looks, giue them all a speaking-power, as the Sunnes reflectio did on the Image of *Memnon*. And belecue, that as one of yours, you shall finde me readier to lay hand on my sword for you, then on my pen, and would rather spend my blood then mine Inke, for your honour and seruice, in al, and by all,

*My young* CAESAR, and great  
ALEXANDER.

# TO FRANCE.



*Hou Eye of Europe, the  
 Soule, the Heart, the de-  
 light of all thy neighbours;  
 France, Mother of curte-  
 sie, and our ancient friend:*  
 Suffer, that (with a voice  
 of Brasse) I may make  
 heard through all the Corners of the earth, &  
 euen to those worldes which yet are furthest  
 off, cry out to that *Iacobine* Monke, and that  
*Proselite PELLITIER, Do no euil at al vnto my*  
*King.* For so cryed out the Sonne of *Croesus*,  
 dumbe all his life time before, vntill hee saw  
 the sword drawne to wound his father. If the  
 childe for the Father, why not then the Sub-  
 iect for his Prince? Their loue ought to be a-  
 like or equall, & (in semblable actions) alike  
 also ought to bee their duties, because the  
 people are helde to be the Princes Children.

B

For

## TO FRANCE

For I see, that these two audacious and presumptuous *Phaetons*, do labour by their flattering answeres (as with a *Delphian* sword) to open the bosome or breast of MY KING, to strike at his heart with a deadly stab, and to giue him the lie more couertly, then *Tortus* (to his shame) hath doone, coueting to impresse lies and falsities in the soules of euey one.

Their painted speeches and goodly protestations, makes my haire stand vp as affrighted, pales my countenance, smites my hart, & teares open my lippes, to entreat you (good *Frenchmen*) to credite them no further, then *Our King* hath done. Hee alwayes deriueth sound iudgement from words, & by the verie mouing of the toong he knoweth the harts of them that make such Orations to him. Wherefore, in beholding their books, he hath saide with God, *Hi labijs me honorant, cor autē eorum longe est a me.* These men honor me with their lips, but their harts are far off from me. In like maner there is nothing more daungerous then the teeth of a Serpent hid vnder greene hearbes, and the throat of a wolfe, hauing on a sheeps habit,

## T O F R A N C E .

habit. Wo be to them that cal euill good, and good euill ; that make darknesse light, and light darknesse, and that call bitternesse sweetnesse, and sweetnesse bitternes. Wo be to you *Scribes* and *Pharifies*, *Hypocrites*, for you compasse both sea and land, to the end, to make one *Proselite*: and when he is made, you yeild him vp as the Sonne of Hell, doooble worse then your selues.

What impudence was it in a cloistred Priest, & in a priuat person, to shew himselfe in open field, to cope with a great and powerful king, when *Kinges* haue beene at all times without Peere, and free from fight, except it were with others kings ? Honor is not to be had, but by an equal : & *Alexander*, being desirous to win the prize, in the course of the *Olimptian* games, demanded continually: *Is there any kings that runne ?* The like may our King very well question: *Is there any Kings that answere ?* It is to them to whom his Maiesty hath directed his aduertisement, and it is to them only to make answere.

*Monarkes, Kings, Princes, and Potentates* of *Christendome*, where are your Prouost Mar-

## T O F R A N C E

shals then? Where are your *Lictours* and *Sergeants*, to seize on these saucy gamesters? Where are your Lawes and Edicts, to punish these proud presumers, that durst set footing within your Lists, to steppe before you in so faire a Race or Carriere? Stirre *Magistrates*, lay hold on these base Hackny-runners, in so braue a fight, and do you beat downe the insolence of these rash headed *Athletes*, or male-part *Champions*. There lacks *Tortures* for *Tortus*, to breake the bridles of such silly naked soules, and bolster their crazed braines a little better; to the end, to make *Coiffeteau* confesse, and *Pellerier* professe the truth, perforce, according to the rule of truth it selfe.

These prooues, are to bee vanquished with other Reasons, then those whereby they labor to refute them, else it wil neuer be done. Heresy findeth daily something to re-say, and to confound Paper withall: some meanes to saue himselfe either by flight, or obstinacy of opinion, because he wil neuer confesse his error, much lesse deliuer vp his Armes. Euen so the *Pharisses* and the *Saduces*, being beaten downe

## T O F R A N C E .

downe by the mouth Diuine, would yet suddenly exalt themselues again, without confessing either their fal, or the offence. So *Pericles*, throwne headlong downe, and euen almost buried in the dust, would yet perswade the whole Theater, that he deserued to be crowned. So that *Hippomachus* (of whome *Plinie* speaketh) and the other of the *Aeolians*, would needs be proclaimed victorious conquerors, after they had breathed forth their soules vnder their enemies feete. And so this *Anteus*, and his companions, already stifled in the gripes of our *Christian Hercules*, would faine perswade the worlde, that being themselues vanquished, yet they stand vp still as vanquishers. All such brablings and contentious disputes, doe but whet on Choller, and harden bad spirits, as being more apt to moue sedition and disobedience, then to affoorde anie fruitfull edifying.

Let then their shamelesse fore-heads bee circled with Crownes, such as the *Romains* vsed in their *Consull* festiualls, for their *Arcadian* Monsters, rather then any answere bee



## TO FRANCE.

made vnto them, except it be by the hand of *Thomas Dury*, our Maister *Guillaume*. Let the Laurell wreaths be wrung out of their hands, to impale the victorious head of our *IAMES*, truely *Triumphant*, ouer *Pagan Idolatrie*, and *Popish Heresie*, which is the subiect of this my present labour, and the whole desseign of this discourse, as appeareth in the Frontispice of the main building. Thus are *His Trophees* gathered, and limmed (througħ by an vnexperienced Penfill) in his victories, deriued from the writing of his Royall Aduertisement.

This is the full ayme of mine intention (*Religious French-men*) and that which I desire to shew vnto you (*Deare Children of Heauen*) to the end, that you may not suffer your selues to bee perswaded in the contrarie, by the deceiuing Language, subtile Arguings, Sophistries, and captious arguments of this Doctor Diuinity-destroyer, and the discoursing *Enthusiaste*, least of wise French-men, you becom with them, mad and insensd *Galatians*. The very written book it selfe doth furnish vs with strength sufficient, to vanquish and conuince

all

## TO FRANCE.

all the answers of the worlde, and their answers; nor turning any one leafe of his book, but it deliuereth many most expresse Texts of the holy Scriptures, as many goodly places out of the holy fathers, as many Canons of the chiefeft Counsellors, with many rich & strong arguments, and al set downe by his Maiesty.

It isto you (*Generous French-men*) that I speake this, and to whom I desire to make it manifest: for though the speaking, or willingnesse to make it knowne to you of my Country, should be but in me as lost labor, yet must I needs speake it againe, beeing no more but what you know, what you haue scene, and what hath bin published. So many mouthes are as so many Trumpets of his greatnesse in great *Brittaine*; so many hearts, they are as so many Temples of his vertues; and so many soules, are as many Vowes and Sacrifices to his faire name. Among them, Jam but as one voice, yet now driven to the vniuersall consort of the whol worlds voices. For if my voice could bee vnderstoode from the East to the West, from the North to the South: nay, if it could pierce from this low center of the earth

## TO FRANCE.

to the highest circumference of the Imperiall  
heauen: I would cal al Noble Spirits to com,  
to see Idolatry subdued, and heresie vanqui-  
shed, and I would entreate them, to beeleeue  
that which I say vnto you, for an assured ve-  
rity, whereof Heauen, Earth, Men, and An-  
gels, are faithfull and vnreprooueable witnes-  
ses. My words do saouour rather of the salt of  
a pure affection, then the Oyle of supple flar-  
tery; My penne shal neuer be *Ioabs* Dagger,  
to stab *Abner* backward: My life is innocent,  
my heart Christian, My tongue to Scottish, &  
he is too good and wise a King, to bee flatter-  
red by any.

But to accommodate my selfe to the igno-  
raunce of these insolents, who haue made  
*French* answeres to a *Latine* Booke, I shall la-  
bour to expresse my conceite of their Idiome,  
and imitate (as well as I can) the steppes of our  
*French Orators*. Wherein I will loose no time  
for excusing my selfe, either for my harsh and  
vnelegant language, fearing the reply (in el-  
der time) made by *Cato* vnto the Historian *Al-  
binus*.

The

## TO FRANCE.

The courteous and Charitable *Frenchman*, in considering the good and free will, wherewith I march on in this matter, and for his instruction; will amiably correct the Errours of my Penne and the Presse, which manie (in like fauour) haue amended in our Language. In this affaire, their blowes do touch vs, their Iests and Sportes do inuite vs, their Reasons do driue vs, and their daily desires ought to moue vs.

But if any base and creeping soule, if anie deiected spirite, or if some Monke or Priest shall recreate his leysure by this writing, and purge his salt-soule of those soule slaunders, breathed soorth with so many wry moutnes, & apish faces, with such bending the browes, and snuffes in the nose, and which (no doubt) he will vse in reading this worke: One Lawrell braunch of MY KING (onely) shall bee my Warrant, from the sparkeling flasnes of such false fires, and his glorious Name shall serue me as the Shield of *Minerva*, against all their impoysoned Arrowes of *Nessus* and *Philoctetes*. Let euery *Momus*, *Zoylus*, and all  
C                      insen-

## TO FRANCE

insenced Censurers examine this little Booke Letter by letter ; let them measure the Syllables, weigh the Words, controule the points and Virgulers ; let them peruse the Periods, count the Pages, and turne ouer the leaues : I will protest onely for my Apology, that I haue taken the Rule, Squire, Plummert, and compasse in forming it, only to enform them in a solid truth.

Wherefore, cruell apprehensions, bristle not vppē your haire against mee ; affrighted horrors, seeke not to shake my soule anie more ; panicke terrours, leaue my heart at large, and my tongue at libertie ; to the end, that I may bidde them ; *Go out, go out of Babylon flye from behind her, Be not ouerthrowne in her iniquities. But publish this with a loude voyce, as a Song of Tryumph, and speake it vnto the vtmost part of the*

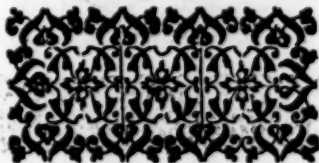
TO FRANCE.

*the Earth*: THE ETERNALL  
HATH REDEEMED HIS SER-  
VANT IAMES.

*Farewell then France.*

My well beloued, and take this for thy  
present, and the giuft of my re-  
membrance.

¶ *From Alethia, towards the Winter Solstice,  
or the decreasing of the Romish Religion,  
and ascending of the truly Catholique and  
Reformed.*









# King IAMES Triumphant.

OR,

## *The Trophees of the KING of great BRITTAINE, &c.*



P, on your Palm-trees (ô ye mortals) run all to Lawrels or flourishing Bayes: on the wild Olive, let vs fill our handes with flourishing braunches of the Pine; all which, neuer wither: to plaite Wreathes, Chaplets, and Coronets of honor for this worthy *Pancratiaſte*. Gather Greene Maple, to beſet round about the body of this *Triumphant VVraſtler*. Cal for Trumpets and Clarions, to celebrate the victory & bleſſings of our KING IAMES.

Let vs sound forth the praises of that inuincible Monarch, who inuiteth all Kings vnto his Royall Triumph. Let vs passe thorough a lustrall fire of yenomous tongues (bee it cyther the poison of heresie, or of enuy, or of slanderous detraction) or of immolated Beasts. Let vs prepare the hauty Trophees of his heroick actions, farre more surpassing in noise, sound, and glorie, then all the pompous Triumphes of Pompey, *Aemilius*, *Scipio*, or *Vespasian*. Let vs insculpe and carue them, not in the Marble of *Quarrera*, the Alabaster of *Venice*, the *Porphyry* of *Guinea*, nor yet in Iuory; not in Brasse or Copper, nor yet in Siluer, or in the richest enammeled Golde: but in the Temple of *Memory*, and in the hearts of all men. To the end, that altogether in one vnanimity may sing with mee, not in an halfe or lowe, but in a full and lowde voyce, cheerfully sounding out these two Wordes, these ioyfull Words, this IO PAEON.

Let all mortals now reioyce,  
And applaud with hands and voyce:  
When

When they heare the noise and sound,  
 (Which like thunder doth rebound)  
 Of King JAMES the honour great,  
 To whom God from his mercies seat,  
 (Beyond all other else) hath showne,  
 Such loue, as like was neuer knowne.

Chast Spouse of Iesus Christ, thou being the  
 glorie of his Victories, thou being the Victo-  
 rie of his Triumphes, and thou being the tri-  
 umph of his iust fights: Come, ô come, desc-  
 end from *Libanon*, looke downe from the  
 Mountaine top of *Amana*, from the height of  
*Sbamit* and *Hermon*: Come sweete Empresse  
 of the world, and work so graciously, that the  
 homagers of thy Faith may (at the least) bring  
 victorious Palmes, and lay them before his  
 feete, whom God hath heer established vpon  
 earth, and hath made choise of at this instant,  
 for thy deliuerance out of the handes of cru-  
 ell Antichrist.

(throne,

And see how Heauen hath confirm'd his

*Induitur chlamidem, regnique insigne vetusti*

*Gestat*

*Gestat læua decus, cinguntur tempora vitta  
Albente, ac lateride more accingitur ensis.*

In this maner is it, that the true Church prepareth the triumphal Arche of MY KING, euen of all the Sacred Orders which hee hath in his Royall Parliament of *England*, and on that very day, when he deliuered vs from the dreadful fire, the Flames whereof would haue reached vp to the Starres, and the Ashes vnto the center of the earth, in the yeare of Grace, MDCV. and in this yeare also, the day of his birth in *Scotland*. Which Nation also, being desirous to eleuate their piety vnto the Heauen of his glory, hath imitated the Emperour *Macrinus*, who to deify *Antonin<sup>o</sup>*, erected him a Statuë, sitting in his Throne, adorned in all his Royall Ornaments.

This is the magnificent furnishment, which the reformed religion hath prouided for him, as being due to the Preseruer of her Sacred priuiledges, and to the *Guardian* of her intire purity. To the end, that he shold be acknowledged through the whole world, for *Defender*

der of the Faith, and appeare dreadfull to his enemies, as the ouer-commer of *Monsters*.

Let vs go on then to his fights, march on to his allarums, & search into his victory, to attaine vnto his Triumphes; where we shal first of all beholde, that it is not a single fight, or Combate of man to man, but the encountering of one man (halfe an Angell) with the darke and infernall powers of hell,

For the Enemy, both of God and of Kings presumeth into his presence, to search into, & to dispute the sence of the Gospell, in the brightnes of Flames, and in horrible exploits of seuerity and cruelty. His Squadrons are prepared, and consist of Furies, *Scorpions*, *Stellions*, *Phalanges*, and *Philemons*, more mad and enraged then those of *Orestes*, more furious then those of *Hercules*, & much more frantick then that *Ajax*, whom *Sophocles* produceth in his Tragedy. The Kings serued this as *Courtly-Axes*, not to open & shut the heauens, but to gripe and graspe vp all the Gold and Siluer, yea, all the wealthy abundance of *Great Brittain*. The *Sheepe-hooke*, *Grosier*,

or Pastorall Staffe, serued to catch vp the fat-  
test Sheepe in all the Lords flocke. And the  
Watch-word was nothing else, but *Kil, Burn,*  
and *Massacre*. As for the followers, they were  
fully armed from head to the foote, with fu-  
ry, rage, and malice, hauing their harts filled  
with Sulpher and Brimstone, to burn, spoile,  
and desolate all. Their pieces of Ordinance  
carried six and thirty barrells of Gun-powder,  
beside Billets and Faggots, and great sharpe-  
pointed bars of Iron. And the sound of their  
Trumpets, was, *Pereant amicti, modo inimici.*

O good God, what kind of armes are these?  
The Church, the onely daughter of Heauen,  
the Virgin seated on the hill of *Sion*, was shee  
euer a Murtheresse? Was she euer taxed with a-  
ny cruelty? Or did she euer drowne the world  
in bloud? Alas, hath not (much rather) perse-  
cution bin her legitimate legacy in the world?  
Hath not infinit store of afflictions bin hir pa-  
trimony and inheritance? And the crown of  
martirdom, hath not it bin hir only triumph?

Contrariwise, for M<sup>Y</sup> KING, hath not hee  
contented himselfe, to encounter his enemies  
alone,

alone, the edge of his sworde being rebated, the point broken off, his match not fyred, his powder wet, his Ordinance out of carriage, their mouths empty of fire or Salt Peter, only to fight against them with the Armes of Iustice? And where was the field for bartail, but in Court of Parliament? And in the most eminent place of the plain, were all the Monarks, Kings and Princes of Christendome (euen as *Homer* feigned his *Iupiter* on the *Dardanian* mount, where he beheld *Trojan* bandes and squadrons of the *Greeks*?) And what was the shock of battell, but the fire discovered, the bloud and death of some few knowne Traytors, where Rebellion was taken captiue, to be tied both by hands and feete to the Chaire of King *JAMES*? Loyalty euermore singing with a chearefull voyce, and resounding in praise of his victory, this Triumphant IO, or *Liue King Iames*. That he may liue as triumphant, euen in *Rome*, as victorious in *Great Brittain*; as much admired of all the worlde for his Mercie, as feared for his Valour, and cherrished and honoured of his people, both for his Piety and Justice. For, as *Learn-*



*ning* and *Knowledge* are written in great Letters on his Royall for-head, as knowing how to instruct stout Rebels, giuing them lessons of dutie, and apprehensions, how to liue according to his Lawes: so (in like maner) may be seene shining in his Eyes, *Clemency* and *Mildnesse*, Vertues apt and proper to MY KING.

And therefore wee see him, not running, like *Aratus*, with a drawne sword in his hand, vpon the Wals of Rome, and to the Tyrants gate, to take reuenge in his iust displeasure, but seated. Seated in signe of Royall power and Soueraignty of his owne right & Iustice. Sitting on his *Throne*, in signe that *Iehu* shall raigne, and that is, according as the Wise man approueth it, when he saith, *The King that is seated vpon his Throne, chaseth all euill out of his sight.*

In like manner, heere doe I see my selfe rauished in spirit, and rapt vp to *Heauen*, the beauen of the most high maiesty of *Great Brittain*, the Epicicle most eleuate of his Royalty. That is to the *Daix* or State of his *Throne-royall*, where I see the God of our Worlde ruling all the

all the Motions, the Aspects, the influences, & the Coniunctions of all the starres in his heauen: discerning the fixed from erring, and Commets from Plannets; to the end, that all may shine the better, and enioy (at length) the Heauen of God, which is the maine end of all his trauailes, and shall be the Crowne of his faire Trophees. Hee is seated, to bee (as yet) peaceable, the *Sword* hanging but by his side, to declare therby, that he would not force the faith, that slaughtery, butchery, and all their massacres (with the *Phalarian* and *Neronian* torments) are to him most horrid and hateful, and that their foule treason hath but onely drawne out of his breast, a very small spark of Diuine fire. Finally, that he hath not caused Scaffolds, Jibbets, and helles to be erected, to handle and punish Traitors, according vnto their merits.

To how many hath hee giuen pardon, as that graue and sweete Authour of *Tortura Torti* (as truely as learnedly) testifieth vnto vs? Was there euer any Prince more forgetfull of wrongs, and more apt to remit iniuries

done against him, then his Maiesty, euen then when he might be very easily reuenged? How many Actes of Parliament, tull of benignitie, clemency and kindnesse, hath hee set tooorth since his happy comming to the Crowne of England, euen towards his very enimies themselves? which is the onely reason, that his subiects both loue and obey him the more willingly, and that straungers ought to bee the more respectiue of him.

For my selfe, J may say, that (by good right) of him, which the Romaine Orator did of Iulius Caesar. *Hee is a great Iusticer, Vpright, Equall & true: But in all his vertues, there is none more Great, more Excellent, or more commendable, then is his Clemency and Benignity.* I speake not this as a Learner, or beeing Tutored thereto; but out of knowledge and good experience, and as one willing with poore *Vzzaz*, to set a hand to helpe the Arke, whereof J feared the falling. And if I haue done it with out any great paine, yet am I glad that it hath returned me no danger, and so long as I shall haue any iot of life in mee, I will publish etie-

rie where, and sing in heart, though it bee to  
my selfe;

*En tibi præpetibus felix victoria pennis.  
Quæ volat, & lætam adducit Clementi pacem,  
Vnde salus populis te Rege Iacobe beatis.*

But fearing the like inconuenience, as that  
which happened vnto the high Priest *Cecilius  
Metellus*, for hauing dared to be so bold, as to  
put his hand nere to the Statue of the God-  
desse *Pallas*: I am constrained to turne my  
sight from the faire Eye of the Worlde. His  
Beams do force me to kisse the very liddes of  
those eyes, euen as the perfection and pro-  
portion of his other *Visible* parts, do restraîne  
my tongue, from deliuering the mysticall and  
Physiognomicall sence of every one of them.  
In like maner it was neuer mine intention, to  
note al the Anatomical considerations of his  
Imperial Body, or to pierce any further, then  
vnto the subtiltie of our owne reach and ap-  
prehension: which dooth sufficiently con-  
tent it selfe, to referre all the functions of  
his

his parts, to the apparent appearance, thereby to erect a Triumph, not onely fully rich, but also morral, to following posterity.

We will beginne with his Crowne, which is the Ornament for the *Head*, the chiefest member, and that which is most honourable of all the body; euen that part, wherein are composed al the principal instruments of life, by the perfection of numbers. This rich chief part is crowned, to the end, that his enemies beholding the same, should enter into the apprehensions of *Alexander King of Macedon*, who hauing founded the Statue of *Alexander*, entred into such a fear, that he trembled at the verie sight thereof. And to let bee seene, that meere glory hath defended him from his greatest aduersaries: they should bring him no such fraile Crownes, wherewith (in elder times) they were wont to honor the Conquerors in the *Olympian, Pythian, Ismian*, and *Nemean* games; but that duety which shineth in heaven, and can neuer bee withered, because it was first wrought and wouen with the verie fingers of the sonne of God himselfe.

It

It is a Crown of Gold, enriched with Pearls and precious Stones. Of Gold, which reioy-  
ceth the heart, healeth all putride Vlcers,  
Woolfes, or rotted corruption. To declare  
thereby, that this King shall beare the preci-  
ous Balme, the Cataplasme and Seare-cloath  
to heale vlcered hearts and consciences, euen  
those which are most fired and cauthorized,  
thereby to bring the new birth againe of the  
former Golden dayes of Saturne.

The *Pearles* are the hieroglyphickes of his  
soules immaculate whitenesse or integrity, &  
do testifie vnto the whole worlde, that hee is  
*Protector of Innocency and Truth.*

The *Diamonds* do shine, and deliuer a clear  
white luster, which cheareth the eye. The  
*Rubies* do dart forth to sight very straunge  
flaming beams, which may offend some(per-  
haps) more then they please. These are the  
two most precious Stones aboue all other, the  
Symboles or Creeds of our Churches. No-  
thing can bite or cut the Diamond, but the  
Diamond it selfe; neither can we shape or fi-  
gure any thing else therby, of any indamage-  
ment or hurt towards vs, but it must come by

our owne selues. The *Diamond* is inuulnerable, and not to be bruised by hammers on the Anuile: but wil enter farre into the *Ruby*, who is subiect to be wrought therewith, penetrated, cut, carued, or imprinted thereon, in whatſoeuer a man pleaſeth, euen as our beleeſe worketh the like effectes in vnbeleeuing harts, which they may very aptly ſignifie.

○ The *Sphæar-like* forme of his Crowne doth denote the euen roundneſſe wherein hee proceedeth to euery one, as well towards the ſmal as the great, the poore, as the rich. That he is the *Common Father* of all his people, ordering all his affections in an equall partage, like vnto the *Geometricall* point, which beholdeth all his circumference in one & the ſame proportion. Answerable to the Sun, which ſhineth equally vpon all: Or as the heart, which furniſheth all the other members with life & heat: Or like vnto the *Palme-tree*, which diſtributeth his nourishment to his leaues and braunches, euen as if it were by iuſt weight & meaſure. Before that Parliament, he contented himſelfe to expreſſe vnto the *Papiſtes* themſelues, rather the power of his Authority,



ty, then the rigour of his Iustice. hee permitted to all, the free communication of his fauour, as of his Countreyes ayre, and the enioying of his presence, as the sweet breath of his fertile kingdome.

The Booke and the Scepter, which his Maiesty holdeth in his hands, do represent Reason and Rigor, which are the two Engines, whereby all men are drawne to their dutie. For, if Reason profit not, recourse must then be had to Power: According vnto the example of our Lord Iesus Christ, and of his Apostles. For they, presenting peace in all mildnesse, thorough all places where they came, shooke off (in the spirit of Justice) the dust from their feet, on them which resisted the. Saying for reason of the first; *That he was soft and gentle*, and for the second; *That he was upright or iust*. In the first; *that he is good & gracious*; in the second, *That he is terrible*. In the first, *That hee helpeth the desolate in bart, & bindeth up their wounds*, In the second, *That he is Dominus percussoris, a Lord that smiteth*. In like manner Our King, *Georges the second* wil neuer presse with his Scepter of authority, which he beareth in his right

till he may vse his pen no longer, and that the left hand be wholly despised. He applyeth not the Rasor to the Canker and *Gangrena* of Heresie, so long as Reason, and soft and lenitiue remedies may serue the turne. Throughout antiquity, *The Scepter* hath bin common to al Kings on the earth. *The Booke* perticularly, and for the exclusion of others, appertaineth to our *Mercuriall Heros*, to enstruēt vs, that of him (properly) ought the double Prophecies bee vnderstoode. The one of *Cataldus Finitus*, which is more then a thousande yeares since: *Iste solus Clare aperiet librum scriptū digito Dei viui*, He onely shall evidently open the book, written with the finger of the liuing God: As plainly appeareth by his *Learned Preface*. The other of *Sybilla*, on the destruction of Antechrist: *Miserum inde tempus quia linum, ipsum perdet*, Miserable in time shall he be, because linnen or a Lyne shall destroy him. By Linnen his Maiesties Booke is vnderstoode, the Paper whereof is made of olde decayed linnen: Or else the Line or Cord is threatned thereby, to hang him vp, according to the example of *Achitophel*.

*His Scepter*, which is in his right hand, is not of wood, made fast with Iron nayles, as were the ancient Scepters in *Homer & Virgil*; nor yet of Juory, such as the Kings of Rome carried, and sent to their Kindred and friends; nor of *Ebony*, like that of the Indians: nor of Iron, Copper, or Siluer, but of fine Golde, like that of *Marke Anthonie* in *Florus*, and such as *Ahasuerus* stretched forth to *Hester* in the Bible, to shew vs, that his is one of the verie Noblest Scepters in the world. As his length plainly telleth vs, that euen so shall his power extend it selfe, and make it selfe to be felt very farre off. It beareth on the top, not any Eagle, like that of the *Tarquins*, nor a Crosse, as that did of *Constantines*: nor yet a Storke, or the straunge beast living in the Riuer *Nylus*, called *Hippopotames*, as others haue caried, nor yet a hand like to that of France: But a Lilly or Flowerdeluce, thereby to assure vs, that his power and manner of gouernment is full of sweetnesse, mildnesse, and good order.

The most precious garment of his Trophies is a *Royal Mantle* or *Cloake*, the onely sacred ornament of Kings, for the more sumptuous

decking of potent Maiesty, made of *Veluet Azure and Gold*, which are the onely lightly things that can be vsed in the habit of *princes*. It traineth along vpon the ground after him, to expresse the amplitude of his royall benignity, being called of God, to couer, not onely the members of his owne estate from the Tyranny of Antichrist, but likewise those people that are strangers, and of other Countries. His colours vnder, are of *Scarlet and white*, as the Spouse in the Canticles saith: *That her Best-beloned is all white and Vermillion*: white in Innocency, Red & Vermillion in Charity. For euery colour else looketh pale and deade, or looseth his beauty, being neere to these, yea, though it be Purple twice dipt in his tincture: As in like maner, the religion of Popery doth (being compared with that which *Our King* embraceth) as being without both sound and luster, vanishing of it selfe away, euen as dusky clouds do before the beames of the worlds greatest light. The White of this Mantle royall, is *Ermins*, which are more perfect in faire luster, then any other, and those furies do testifie, not the coldnesse of his Original country,

trey (as some haue scornfully saide) but his generous and resolu'd grauitie, as full of bounty, *As the skin of little blacke spots*: Admonishing vs thereby, that there is nothing so prosperous, but sometime it meeteth with sinister accident: as the Ermine, which is white ouer all the body, and yet directly on the top of his tail, hath that smal touch or mark of blacknes.

Vnder this Mantle or Cloake, he weareth the *Palmata Toga*, or *Dalmatian* Vesture, proper to some Ministeriall Office, because the sleeue reacheth so far as the elbow only. The which may teach and perswade vs, that in despite of the Pope, of Anabaptists, of al haire-brain'd, mutinous, opiniotiue, and frantique Preachers (whome his Maiesty calleth and vnderstandeth to bee Puritanes onely) hee is an absolute Monarch, as well of the Spirituall, as of the Temporall, euen as in elder times the *Caliphes* were, and that in him is verified the saying of the Poet:

*Rex Anyus, Rex idem hominem, Pboebique  
Sacerdos.*

King *Anyus*, is the same man, King, and yet *Apollo's* Priest.

For

For Kinges are the Coombes of the Estate belonging to God, euen as well as of that appertaining to their kingdomes, and their Authority is the bases and foundation, which vpholdeth the Church, in fauour and regard whereof, they were at first established by God, who had neuer created or preserued the worlde, but for this respect onely. They haue like power therin, as *Iosias* had, and like preheminence as *Constantine*, who published himself Byshop of exteriour occasions. They haue (I say) Soueraign iurisdiction ouer Prelates, to keepe an eye vpon their Discipline, & on the manners or behauiour of the Clergy, to take acknowledgement of their differences. Which is very easie to be proued, as well by Testimonies and solid Reasons, as by the examples and effectes of all most venerable Antiquitie.

Finally, *Our King*, in signe of diligence, & that he shal very shortly triumph in all trueth, Iustice, and power, euen as far as that proude *Tarpeiane Tower*, To kil the Dragon, and deliuer the male childe from his throat, as manifestly appeareth by the Angell mounted vpon the white

white horse, to whom was given the Crown of victory: He is circled with a Girdle of Golde hanging before his breast, which is *The Collar of Saint George*: which was not forgotten by the Romaines themselves of the round Table, speaking of the two Dragons, white and red, delivered out of prison by *Merlin*, in the time of *k. Vter Pendragon*, father to King *Arthur*, who after a long & deadly fight, the white at length overcame the red. And now we may see a second surprize them.

That reiected *Esau* (otherwise called *Edom*) which signified the Red Dragon, that old vsurper, that Tyraunt ouer so many Nations, the Pope himselfe, commeth to the succour of his vanquished Legions, with two Breeues, and a Letter from the Cardinal *Bellarmino*, which are *Gerions* with three bodies, or *Cerberus* with three heads and throats, casting fire out at the eyes, the nose, & the mouth. They would faine fasten on *Our white King James*, the Childe of Blessednesse, euen in his Cabinet, and pursue him thence to his Bed-chamber, in seeking to set free all his Subiects from their obedience to him: yea, and to turne his very housholde Ser-

uants from their duty: Monarchy being not so pleasing to his tast, as *Aristocratie*; Order, as *Anarchie*.

Behold how *Our King* dealt in this manner with them, as others haue done in the like: To day for him, to morrow for them. And their to morrow should haue bin much neerer, if they could haue attained to what they pretended. But his Maiesty stopt their way with a Mattock and a Wedge, as the *Romaine* Captaine said: or in applying *Triplici nodo Triplicem Cuneum*, in cleauing a Triple knot of Iron, with a Triple wedge of Brasse; or in cutting *The Gordian knot* with the sword of *Alexander*. His Apologie (verily and of good right) ought to be helde for the support, defence, Rampant, and Fortresse of all the Kings, Monarkes, and Soueraigne Princes of Christendome, whom at the third voyce of his Triumph, hee awaketh and exhorteth, to maintaine and defend themselues altogether with him, against the attentates and vsurpations of the Pope, in aduising each one of them, according to the rule of reason and common sense, grounded vppon custome, and deriued from the Pagan Poet, to learne of the wise, saying;

*Ecquid*



—————*Ecquid*

*Ad te post Paulo ventura periculis sentis?*

*Nam tuares agitur, paries cum proximus ardet,*

What perilles in short time may come,  
are they vnto thee knowne?

No, when thy Neighbours house doth burne,  
be carefull of thine owne.

Monarkes, Soueraignes, Chiefe Iudges of the World, to whom the Iustice of heaven hath giuen absolute power, and Scepters to gouerne the wide Vniuerse; Earthly Deities, Liuing Images of the Eternal, true Lieutenants and Vicars of God, Fathers of the people, and Tutors of his Church (kneeling on the earth, so imitate him in a resounding Echo, with her permission and your owne) waken your selues at the voice of My King. how much more pleasing should this be vnto you, then that of the trumpet, which called them to enter the Listes, who presented themselues at the Games of Olympus? O Princes, are your heads so loaden with vapours, and the Conduites of your vitall spirits so stopt, that by no agitation or motion, you can bee awaked from this Leaden slumber? Doe not you knowe, that the last Iudge of the hebrew people, because hee did sleepe

in the lap of his Mistris, lost first his strength, next his sight, and soone after his life? While you sleepe so profoundly, do not you Dreame what may happen, and much more what hath beene already past? Will you still slumber, or doe you dissemble it, when they that shoulde watch for you, and seeke to preserue your Crownes in safety, are readyer to bereaue you of them? It is you *Great-Soueraignes*, whom this case concerneth. You can be no longer assured safely, neither in your Pallaces & Cittadels, nor of the faith of your household seruants, or those you put most trust in, if this Article may bee graunted to publique murders, and assassines, (to wit) That they haue power to dispence, and free your Subiectes from the Oath, whereby they haue vowed faith vnto you, and may cause you to be murdered, were it by a *Monke*, and then to Cannonize or glorifie him, when the deede is done.

*Arise then Kings, and provide for those affayres which the Great God hath put into your hands. The Church is in tutelage and protection of kings, and you are annointed and Sacred by God, to shew by this exterior note, that the care of spirituall*

rituall things appertaineth vnto you. Make of vs  
 one heritage, that this seame-lesse Garment of  
 our Lord may no more be torn in peeces. Cast  
 off the yোক of Antechrist, who cowardly abu-  
 seth the Authority to you committed. It is you  
 that haue giuen your power to the beast, to  
 fight against the Lamb. It is you also that shold  
 rather hate him, and eate his flesh. And what  
 hinders you from doing it? hath not the light  
 of the Gospell (already) sufficiently enough dis-  
 couered the frauds of this man of sinne? The  
 Spirit out of the mouth of Iesus Christ, brea-  
 thed abundantly in so many places, and yet  
 continuing, hath it not already foyled him, e-  
 uen in the most signall parts of his Dominion?  
 There is not any Prince or Common-wealth,  
 but is weary to see this Tyrant (farre from all  
 obligation of Lawes, Equity, and Justice) to  
 gurmundize and deuoure vp all the Estates of  
 Christendome. The Pope seemes to sollicite  
 Heauen and earth, euen to his owne ruine, and  
 Coniures all Europe to make but one *Aesops*  
 Crow. All the world is in a shiuering, so highly  
 is it offended at his Tyranies, and desireth no-  
 thing else with vs, but one iust Conference, and

which also is the aduise of *Our wise and Learned King.*

It is necessary, that a good, free, and lawfull Counsell should bee called and assembled, by you Princes and Soueraigne Estates, to compound all these dissensions and differences in Religion: as being (at all times) the onely ordinary meanes, to abolish Schismes, disanull Heresies, and to reforme whatsoeuer is amisse in Ecclesiasticall Discipline. This is the onely way, to restore the wanderers, to winne their harts more sensibly, and to consolidate the languishing members, to the great body of the Church, and to reunite the willes of your subiects, scattered into factions. Such sickly and diseased Spirits, doe require a milde and gentle cure, the keene edged sword of the worde is that which pierceeth into the Soule, and the Church instructeth not to persecute, but to admonish and informe such as are in error. And it seemeth that this way is desired, wished and requested by many, who do offer to submitte themselves, to that which thereby shall be defined, concluded, and ordained.

Such

Such a notable occasion is not any way to be contemned, *Non oportet si quod omnibus, votis petendum erat, vltro offertur, fastidire.* An ad-boue all at this time, hauing a *Constantine* amongst your selues, capable to preside as the other did in the *Nicene Assemblies*, the presence of whom is able to dispose of differences, to soften the sharpest, to restore & place peace and concord among all good Fathers, not passionate or interested in strange opinions, and to make them happily finish such a desseign, worthy of your best furtherance. If this happen not in our dayes, let vs neuer flatter our selues with any humane hope, of compassing it heereafter. Our last ankor is cast, hauing such a Prince, Vertuous, Wise, Learned, Eloquent, Experienced, Conquering, Victorious, wel obeyed, Absolute in his kingdome, and beyond all this, nourished and educated in pietie, and in the true seruice of God.

And now see him among all other Kings, in his second Triumphall Chariot, like to the Lyon among the other beasts.

Where wee may see this Lyon in the Armes  
of

of MY KING (which is the note of his second victory) as all they do which behold this *Great Salomon* vpon his Throne, round engirt with Lions. These Images do giue them a sudden apprehension, as appearing terrible and dreadful to them. But when they approach neerer, they see that the Lyons are of Golde, and as they mount to the feete of the Prince, the same Lyons do serue as a garde and defence. In like maner seemeth it to them, which a farre off do behold the Lyon Rampant of Scotland, that he breatheth forth nothing else but punishments, death and desolation: but when they com neerer, and consider him aduisedly, they finde nothing but purity and perfection, which is verie solid and most pure and perfect Gold. And if they should yet stand in neede of the clemency of My Prince, this generous Lyon will serue them as a prop, supply and support thereto.

It is a Lyon Rampant, to represent vnto vs the Maiesty of his Maiesty, who in strength and furie is a true Lyon, when the presumptuous boldnesse of men shall bee such, as willingly to reiect his clemency; *Leo vngiet, & formidabunt filij maris*. Then the turbulent, traitors, vnderminers,

miners, powder men, and such like; who are all as Marine-Monsters, and Children of Neptune, shall quake with feare. *Huic Galli terrori non sunt.* And in trueth, *Hic est Leo qui vinciri pernegat*, according to the Mistry which is on the Medaile of the Duke of *Albania*. For if the Children of *Saleucus*, had each of them on his thigh an Anchor imprinted or carractred, as a certaine marke of the line of their extraction; And the race of *Pytho* of *Nisibis*, had the impression of an Axe on their bodies, which testified the honour of their lineage: Euen so, *Our King*, dooth not carry this Lyon onely in his Shield, as for a shew, but likewise in sign of his harts generosity, hath one liuely figured on his bodie, vnder his left pappe, *Ab utero Matris suæ*, which is not without a very great mistry.

As concerning the *Floures de Lys* or *Lyllies*, which *Charle-Maigne* caused to be doone in a double draught about the Scottish Escutchion, in the time of *Achaius*, the yeare 777. in perpetuall memory of their alliance: it cannot be denied, but that they first came from heauen. So that all other floures (becing compared with them) doe appeare no otherwise, but euen as

Thistles, Brambles, and Bryers : *Sicut Lilium inter spinas, ita Amica mea inter Filias* ; Like as a Lilly among the Thorns, so is my Loue among the Daughters (saide Iesus Christ) in speaking of his Church. Whereupon, some Doctours, very curious and contemplatiue, haue noted three especiall things in this faire and Celestiall Flower (to wit ; ) his purity and whitenesse, his admirable sweet saour, and his phisical vertue against al burnings. And by his growing amōg thornes, they signified idolatries, impieties, and heresies, among which pure and vnspotted doctrine shall alwaies shine most brightly. The Rabbines also, they found out infinit goodly & rare Misteries, vpon the inscription of the Psalmes, where it is saide ; *Ad victoriam Lilijs*. And the Naturalists do affirme, that there is an oyle extracted from the Lilly, able to cure the Palsie, the head ache, and deafenesse in the eares ; in signe, that the Writings of *Our King* should also serue, to heale the sickenesse of spirit, and restore the Church of God to her first strength and conualescence.

Not was it enough, that this Lilly of Alliance should bee a Lilly onely, and no more then a Lilly,



Lilly, but that it should also haue the vertue and property, which Nature had bestowed vpon the Lilly. And therefore he willed withall, that this Lilly should bee of Golde, in a double draught: to declare thereby, that the vertues of our Kings, should exceed them of other Kings in quality; yea, euen in quantity, according as Gold is the most precious thing among all inanimate creatures. He placed them also round about his Armes, in signe of the loude terrour which they had giuen, and shall yet giue (if it please God) as well ouer the whole great continent, as in their owne little worlde, made, and made perfect, by the coniunction of those three *Leopards with that Lyon.*

This new Alliance, in passing the Spunge vppwardes or aboue the Table of our fatall diuisions, hath vnited our *Lyon Rampant*, with the 3. *Leopar-des*, three *Floured de Luce* or Lillies of England, and the *Harpe* of Ireland; to the end, they might be eight in all, as they of elder times were wont to say, namely, *perfect*. Because none can goe any further then this, when a number or figure is come vnto his Triple dimension of length, bredth, and depth. According to the

*Pythagorians*, it is the number of *Iustice*, because that first of all it resulteth it selfe into numbers of paire-like-parity, deuiding equally al things. By meanes whereof, it is iustly attributed vnto Iesus Christ, who is onely iust.

*Cui tria sunt octo, tu me seruabis vt opto  
Ne voret innumerus, cui tria sex numerus.*

Which was likewise foretold by *Sybilla*, speaking of our Sauour.

Although the number be one eight,  
and eight tens in account :  
Yet to eight hundred shall his name,  
in valuation mount.

Eight is like the *Cube*, which signifieth firmnesse or stability, in that it turneth his face to all, and turning downe from aboue, commeth vnderneath, yet is it euermore firmly seated, and in one and the same forme. It is also a solid body, which hath his dimensions and properties, by reason of his foure direct or right Angles, for better seating and making himselfe firme : which rendring it so maruailously proper and mysticall, doth therby the better represent him vnto vs, who by his power hath reestablished

blished & reconfirmed the estate of mankinde. Eight, composed of this Royall unity of *Our Lyon*, and of the *English Septenary*, doth make vp the Armories perfect in all their measures: also by this fair mixture of numbers, that sweet harmony is made, which entertaineth and preserueth the whole kingdom in good peace and quietnesse.

And not to dispute heere, concerning the *Three Leopards*, the *three Floures de luces*, & the *Harpe*, which being seuerally ioyned with the *Lyon*, doe make fiue, the Symbole or signe of health or safety: which number, among al them that are not paires, do appeare to bee the most nuptiall, and best befeeming mariage. Because three is the first, no-paire, & two the first paire, and fiue is composed of these two, as both of male and female, which sheweth vnto vs, that *Scotland* and *England* are in such sort marryed together at this instant, by mutuall loue in a true, pure, and sincere Religion, liuing also together in one faith, vnder one King and Law, as they are neuer heereafter to bee sundred or deuided.

The Teruary number, or of three, is of the

Leopardes, Guardians of our *Microcosmus* or little world (not of great Masties or Dogges, not of Tigers and Dragons, preseruers of the *Hesperides* Apples) which do expresse vnto vs, that the vertues and power of *Our King*, is not onely to cleanse the world of all Idolatry, Heresie, Error, and ignorance : but also of worldly knowledge, of the wisdom of *Hagars* children, of the sapience of *Babilon*, of political prudence, which imployes it selfe to the acquisition and maintenance of dignities, riches, and his owne ease, without regard of piety or Religion. *The King*, by the very sweetesse of his breath, shal draw the Leopardes themselues to him, they having the pawes of the Lyon, or the appearance of a Christian, and lay holde on the Panther, which is Heresie by his spotted or blemishes, because shee is the Mother and Nurse to many meruailes.

These are true *Candiot*s, *Chameleons*, and *Protheus*, who beleeue not in God, but by an inuentory or Register, who acknowledge no other Diuinity, then that which is called State, who worshippe not (as the Emperour *Iouinian*, and *Themistius* the Phylosopher sayd) but the soulelesse

lesse Purple of Kinges onely, without Conscience, without any tast or feeling of a second life, or feare of a second death: little caring for any thing, but greatnesse in the worlde, which serues them for Religion, as fitly, as the Buskins of *Theramines*, would do for walking.

Behold, how like another *Orpheus*, *Amphion*, and *Arion*, he draweth to the true knowledge of God, very saluage Beasts, Forrests, Trees, and Stones, by the sweet Harmony of his harp: the most fierce and wilde, the most stupid and insenced, the most brutish and voluptuous, are changed and ciuiled by the delectable sound of his Musicke. The which may transport and raviſh our eares, at his mellodious touchings and concordes, and not tickle them with any delicate noyse, tending vnto voluptuous and sensuall pleasure: but rather such, as (by well tempered proportions) are able to reduce all extrauagant rudenesse, and circuites of our soules, though they had wandered from the right way, to the true path of dutie, and settle all thoughts in such a harmony, as is most pleasing vnto them. For this is that Ladie indeede (saith *Zoroastres*) which doth make a man leap  
with

with ioy, when he feeleth in himselfe an agreement, like a sweet consort of Musicke, whereunto he is admitted with God and his Angels. But, according to *Proclus*, so soone as hee sinneth, shee absenteth her selfe, and he remaineth depriued of her company. heereupon, the euill Spirit, or proud *Demon* (in the iudgement and saying of the *Cabalists*) in his fall, lost wholly the Musicall harmony which was in him.

In like manner, there are no soules wel born, but in them this harmony may haue place (so saith *Pyndarus*) and that the bad spirits cannot endure a sweete concording Musicke, because it is quite contrary to their disproportioned nature. This may bee witnessed by *Saule* King of the *Israelites*, when hee was possessed with the euill Spirit, *Dauid* by the sound of his Harpe, compelled him to depart from the King, or at the least to let him be quiet. *Pythagoras*, according as *Cicero* and *Boetius* recordeth, I knowe not by what Mellody, but by a Musicall Ayre thereto apt and proper, brought a young man into his perfect sences, that had bin before mad and distracted. The like we read of *Terpander*, *Arion*, *Ismenius* and *Linus*, Musicians of *Thebes*, who

who thus reduced very many bad distempered and most peruerse people, into the right way of vertue. It is likewise said, that *Thales* the *Mylelian*, appeased the ciuil dissentions among the *Lacedemonians*, by the sweete mellody of his harpe onely.

From whence, wee may collect the maruailous effects of Musick by Instruments, & thereby acknowledge, that it is able (very extreemly) to excite humain affections, as being full of high and hidden misteries, if we may giue credit to the *Hebrewes Cabala*, and the very learnedst *Rabines*. For this Harpe of M Y K I N G is made in a triangle, hauing ten strings, which being touched aboue, doe resound beneath, and deliuer such an acceptable mellody, as it pierceth all the Celestiall Spheares, euen by sanctified desires, conceiued to the honour of God, and it trauerseth all Countries of the whole world, for the defence and support of all Kinges, Princes, and Commonweales of Christendome. Such are the accents of this mysticall symphony, and the lofty tunes of the *Diapenthes*, *Diateffarons*, and *Diapasons* of our Royall Harpe. Therefore,

H Bestir

*Bestirre ye euerie faithfull hart,  
To the Harpes Musicke beare apart,  
Hanging in his Silken twine,  
Sing his praise that is Diuine.  
With Lutes and Organes mellodie,  
And holy Songs sweete Harmonie :  
All laud his name continually.*

And so *Ad Triarios ventum est*, and vnto the third voice of his Triumph, which prepareth the Trophees of our Iacob, for his victory ouer Gog, or the hidden and euert Esau, for all Demons and Monsters mentioned, neither could, nor can do any thing (God bee thanked) with their overt power, against his sacred person. heere we must looke for Hags, Goblins, Devils, Night-walkers (as Plancus saide against Pollio) armed, with not visible weapons, but with venomous thoughts, lying tongues, and penne more dangerous, then the fire, then the Iron barres, or then the barrells of Gun-powder, to tax him in his Name and Honour.

One is a Critick Anonymus, and insensd Censurer, hauing the eyes of his vnderstanding so masked or hudwincked, that he could no more see the Author of the Royall Apologie, then hee saw his Right to the Crowne of England. Another is a wry-treading Tortus, so Crooked in heart,



heart, and Lame in spirit, that he cannot walke vpright or directly in his Doctrine. And both of them *Andabates*, or purblind Fencers, who, for the vglinellē and deformity of their soules, are glad to hide themselves vnder the cloake of those borrowed false names : to the end, that they may bestow their blowes where best they please, lying impudently, and belying as well the Gods, as men. And because his maiesty doeth fight but with *Chimæraes* and shadowes, he breaks through all the daunger of their mallice, because hee can no neerer grapple with them: for the first hath as yet escaped (for some time) the hands of Justice, and the hangmans halter.

These wicked and detestable men, to whom nothing is deare, provided, that it may do hurt to such as they maligne and malice, do inuent crimes, forge offences, hurle *Pelion* vpon *Olympus*, to ouerthrow the Gods : but it is an infallible maxime, that a lye liuing but an houre onely, may yet beget some friuolous effect, and so they feare not, but woulde faine perswade the people, that the King is not the Author of the Booke, and therefore they repay him with iniuries, in stead of honest Reasons.

But the modesty of his Maiesty, scorning horse-play, to strike with his heels, like the foolish Fencer *Ctesiphon*, was content to auouch the Booke by his learned Monitory Preface, which is not onely an aunswere to such base fellowes, but also written in iust contempt of the: wherein he imitateth *Cæsar* in *Lucan*, who to commit nothing vnbecoming the greatnesse of his courage, and renowne of his Armies, did the like to Cowardly *Metellus*, beeing desperate of his glorie, lying then at the stake to be foyled.

—*Vanam spem mortis honestæ  
Concipis, baud (inquit) iugulo se polluet iste  
Nostra Metelle manus.*

Neuer did he triumph with greater pompe, then in refusing this fight, euen as did *Fabius Maximus*, in refusing to triumph. For the impudent and false calumnies of both these Libellers, are so notorious through the world, as ther is no man, who hearing the children of *Beliall* disgorge their blasphemies, but doth know, & will confesse it openly, yea, and loud enough to bee heard: that it is the naturall property of them, who (after they haue beene so long time nourished in blaspheming against GOD) doe  
thinke

do thinke they may be iustly dispensed withall, in rayling, lying, and speaking falsely of their Princes.

Who could beleeue, that in *Great Brittain* they had an *Harpocrates*, one of the *Indian Astomi*, or a King with a *Shut-mouth*, that could not make answer to two Breeues of the Pope, and to a Letter sent from a Cardinall? Had not his silence in this case seemed as little important, as if he had giuen consent thereto? And could any thinke him so weake in wisdom, as to say with the *Romain Emperor*, *would God I had neuer learned the first Elements of Letters*, when no Question is to be made, but that hee is able to warrant himselfe (with his pen onely) against the Tyranies of Antichrist? Not any (I am perswaded) could be so idely conceited.

Let vs then chearefully auouch it, and in the fauour of his Triumph, engraue in great letters on the bases of this statue, the secret sence which is hidden in his Armes, euen in the Frontispice of his Apology, which is, *Iames Triumphant*.

*That as in all parts by Gods grace,  
is spread his Royall Name:  
So may the worlds remotest Lands,  
both know, and speake his fame.*

To the end, that these *Ground Moles*, who neuer sawe their own e impudence, may scent or smell it out by those goodly *Carracters*. And if to them it may seeme inopinate (as I beleuee it) let them then take occasion to consider wel, yea and weigh what they promise or portend, as in an interlaced misticall Cipher.

The Authour is *Iames the Great Monark*, the *Protectour* and *Propagator* of the *Faith*, the *Rampart* of *Christendome*, the *Fort* and *Bulwarke* of the *Church*, the *Succour* of true *Catholiques*, the *Enemy* of *Heretiques*, the *Terrour* of *Infidels*, the *Support* of the *Afflicted*, the *Tamer* of *Monsters*, the *Example* of *Charity*, and the *Blessing* of *his time*.

Which the very blindest will bee enforced to confesse, considering the assistance of God in all his actions, and how he hath preserved him from so many dangers, euen by extraordinarie maruels: wherefore (by good right) he deserueth to be accounted, *The King of wonders*, or *The wonder of kings*, *The Miracle of the ages present & to come*. For my selfe, when I come to consider by what meanes he hath bin hitherto preserved, I am euen swallowed vp in admiration,  
and

and the more contradictions and assaults J find by so many *Esaus*, the more I reuerence those high conditions wherunto God hath brought him: for he could not come into the world, but through the danger of blowes, euen amongst the horrors of blood & death. As we plainly see, that the Rose cannot be gathered without pricking, & to giue the greater sound to his vertues, he was borne to wade through diuers dangers.

For, to let sleepe in silence that wicked attempt, and the very *Non-pareille* offer that euer was aduentured, euen to smite him quite thorough the heart, in the womb of the late *Queen* his Mother of happy memory, foure monethes before he saw the light of this world: it may suffice, that it could not so haue happened; but by the very speciall prouidence of God, & to make the whole vniuerse stand amazed therat, as the spectator of our bloudiest Tragedies. So in his very birth likewise, he held *Esau* by the heele, & in his Cradle (in imitation of great *Hercules*) he smothered & strangled great store of Serpents.

In the tenderest of his youth, his enemies, who had no assured subiect wherein to lodge their ambitio<sup>n</sup>, but in the Mazer or cup of his destruction; they

they feared not to attempt by open force. But heauen being much stronger then the poison, dissipated and quailed all their disseignes. Desseignes in very deede, ouer-bold to some, to see them so highly peached or placed in an instant, whose execution drew on so many miseries and calamities in our Countrey, as I am ashamed to speak it, except it be to expresse the great blessings of God towards our *Iacob*.

Who as he went to *Padan-baran*, or towards *Denmarke*, to take a wife in the Royal house of the King, how cruelly was he assailed by furious *Medeas*, and his owne chiefe Ship foulded vp in stearne Tempests? Contrary Windes did afflict it, beate and driue it euery where, they excited and blew the Waues, which swelled, foamed, roared, and gaped with open mouths to swallow him. And as the winds wraстled on either side, against the Mast, the sayles, and the maine yard, behold, euen in labouring (with all their might) to deuoure him, they proued the cause of his happy escape, and with full sayles (through all the stormes) brought him to *Port Lætus*, in which place, al *Scotland* at his return, welcommed him with singular ioyfulnessse.

Euen

Euen as the whole Isle receiued *Constantine* the Great, at his home returne from strange wars, by deliuering him these words in the mouth of *Optatianus Porphyrius*.

*Omnis ab Arctoïs plaga finibus horrida Cauro  
Pacis amat cana & comperta perennia intra  
Et tibi fida tuis semper bene militat armis  
Resq; gerit virtute tuas, populosq; feroces  
Propellit, ceditq; lubens tibi debita rata  
Et tua victores sors accipit hinc tibi fortes  
Téq; Duce inuicta attollant signe cohortes.*

Congratulating also the fortunate comming of the Queene, by this discourse in effect and affection, but in wordes much better shaped & couched.

**M**agnificent & Great Princeesse, Sacred blood of the Danes, Race Royall, Wife, Daughter, & Sister to a King: If I should receiue into my Ports, and on my shores, the Great *Iuno* of Candy, the Daughter of old *Saturne*, the Wife & Sister of *Iupiter* of *Creet*; If I should receiue *Palas* her selfe, *Minerua* her selfe, the Great *Semiramis*, the Stately *Cleopatra*, the Empresse *Zenobia*; If I should receiue even hir, that wears at this day the Crowne of the *Romain Empire*, the Empire of the East, the Kingdomes of

*Spaine, of Hungaria, of Poland, of Egipt, of Prester Iohn, and all that which the Great Signeur or Tarke hath, and may haue for his Queene, yet could I not receiue a more great Princesse then you MADAME, for Royalty of bloode, Luster of Nobility, and Noblenesse of so auncient a Family, neither could I receiue a Princesse more splendant in Beauty, and all good Graces. Come then Great Queene, & by your comming make mee most happy. Happy shall you long time be in Scotland, and to Scotland, and for the greater height of your Glorie, bee you also a happy Mother of Kings.*

Which she shall be (God assisting) as already (by his especiall blessing, and more then particuler fauour) her Maiesty hath had My Lord the Prince of *Wales*, My Lord the Duke of *Yorke*, and the Lady *Elizabeth* their Sister, and thereby not only makes Scotland happy, but al *Great Brittain*, whereon dependeth their peace and freedom from strife (euen as the presence of the *Halctons* do make the Sea calme, & commodious for Nauigation) which wanting before in that Empires felicity, makes it now an Empire abounding in felicity. Shee hath established



blished our *Delos*, and hath set vs about the winds, as safe sheltred from all stormes, by the firme assurances of so faire a succession: & this sufficeth not only for the coniunction & conseruation of this Estate, but also for the increasing thereof. Wherefore, no kingdome in the worlde is there, which hath more occasion to glad it selfe in her Queene, then Great Brittain in her Gracious *Queene*, or in the faire and vertuous Lady *Anne*.

But alas, Our King, after this voyage of his, was yet againe pursued by tumultuous Trauellers: but beholde, how (our *Vlisses*) escaped the cruelty of *Polyphemus*. I doe not meane that which was done (in the silence of a mournfull night) at the Abbey of Saint Crosse, albeit the noise thereof redounded even into the chamber of his Maiesty (the *Amnestia* & law of Oblition, hauing sent some part to death & the graue, another part to the gallowes & bellies of Crowes, & the last to the curse of all coragious spirits) but I would speake of the inhumanity of those two Brethren, who violated the laws of hospitality, vpon the person of their Prince and Father. Alas, I meane the Treason of those two *Esaues*,

that made tender of presents to *Our Iacob*, those two *Athletes* and daungerous *Antees*, that wraſtled with him in the mid-day time, in close field, with ſeete liſted vp, and armes outſtretched, to bind and beare him to ground without any mercie : where he being alone, without any helpe but God onely (who neuer forſooke him) laboured them out of breath. Whereby his very enemies are conſtrained to confeſſe, that hee is verily elected of God, and for the glory of his name.

In like manner, As he went towards his *Canaan*, to enioy the right of his fiſt begetting, it ſeemes the like ſhould haue been done in *England*: All *Europe* prepared their eyes, to ſee the fall of that ſtately Monarchy, the greatneſſe wherof had compaſſed the whole *Globe* of the earth. All the world ran to the bruſing of that mighty Ship, when it pleaſed God to look vp-on vs with the eye of his mercy, and defend vs from that fall, by his moſt powerfull Arme. Whereby hee plainly declared to all the earth, that he is the preſeruer of Kings, the God *Tutelarie* of kingdoms, and the Patron of al Royall Eſtates. He hath thereby alſo giuen a leſſon

to all Kings and Princes of the world, that their raigning is by him onely, and that it is an ouermuch boldnesse in any, as shall seeke to exalt himselfe, or grow great, against his ordinance and expresse commandement.

But it is nothing to see him Monarke of the English, as also endued with such authority & power, except we vnderstand withall, by what means it was thus prouided, for that is it, wherein the blessing and wonderfull worke of God towards him is to be discerned.

For (in the Papistes opinion) the Lawes, the Estates, the Counsell, the Citties, the Country, the great, the small, the rich, the poore, the young, the old, and all sexes should haue vniuersally refused him, and denied him his right: But heerein they were deceiued, and the people better aduised, as being more wisely experienced in affairs of the world. They, acknowledging his iust merit, and being effectually instructed, in the will and affection of good aged Rebecca, his Mother *Hereditatis*, they caused his sweet smelling saour to bee felt of all, and (by their good example) reformed the error of diuers other. So that all vnanimately or

with one consent, were in duty compelled to respect him, and prostrate themselves before his Royall Maiesty. The Clergy (whom Pope and Papistes would haue had to doubt) most earnestly desired him; the Nobility, that should haue left him, chearefully elected him; Iustice, who should haue left him, intirely imbraceth him; the people, who should haue fled from him, do all seeke after him: & we may well say, that he hath bin the vowes, the desire and vniuersall wish of the whole kingdom, yea, in such maner, that (in despite of Popish malice) Our King, is as a fable reduced into an historie, *Qui tanquam lapis quem robrauerunt, factus est caput anguli.* They that thoght to see him at their feet, do acknowledge him to be their head, & they to whom he was as nothing, at this day do loue & honor him for their king. A wonderful work wrought by the prouidence of God, who in his strict and secret counsel, kept it hid for a day, to publish & propose it then to mankind for euer, and against the opinion of some enuious English, to make him King of the English.

O happy English, that haue no more women and children for your King, but a King full of strength,

strength, a king participating the verdure of his youth, and full ripeness of his age. O most happy, to haue a King that loues you more then himselfe, and desireth not to liue, but for your preservation. O more then thrice happy, to haue a King among your selues, who is natural vnto you, who commeth not to raig, by the furies of a mutinous multitude, nor by the fauours of a blindfold Fortune, but by the blessing of God, and right of birth, as wel by the Fathers side, as the Mothers. To abreuiate these maruayles, there is no man ignorant, but he wel knoweth, that this kingdome had bin swallowed vp in an hideous Chaos, the fift day of Nouember, 1605. if the Diuine goodnesse had not appeared (in such a need) to this *Great King*; even like a new Starre at the breake of day, to scatter the latest night that came to ouerwhelme vs. In which wonderfull deliuerance, he hath evidently declared vnto vs, that he will haue his Maiesty to liue and flourish more then euer heeretofore: because he drew him out of this bottomelesse pit, by raising vs such succour, without which he had vndoubtedly bin expired, by such cruelties as the like were neuer heard of.

*Quorū animus meminisse horret Luctuque refugit.*  
 The heart abhorres remembrance, tears flye from it.

Thus we see, that the Authour of the Booke, was fore-appointed of God by his name and person, as long since, was *Cyrus*, whom he fore-saw, provided and called by his name, two hundred yeares before hee was borne, to oppose him against Kings and Nations, enemies to his word and people. That verily, and in effect, by all the periods and paralelles of his life, this is *Iacob*, according to the Hebrewes, and *James* in Scottish, the *Pentaphyllon*, or the name of five Letters, bearing the worde *יהוה*. The *Pentagon*, in former time Mysteriously reuealed to King *Antiochus*, sur-named the Sauour, for the sauing and conseruation of his people. That it is he, *Among the ten Kings*, as the great finger among the rest, as the Sun amongst the five male Planets, as hearing, among the five Sences, and among the five woundes, that of the heart, to saue and preserue vs. That it is he, who shewes vs *Antichrist*, by the five markes of the *Apocalypse*: First, *That he is an Idolater*, secondly, *a Murderer*, thirdly, *an Empeysoner*, fourthly,

fourthly, a *whore*, fifthly, a *Thiefe* : And that it is hee, who shall at length Triumph ouer Pope *Paul* the fift, because that the sundry accidents of men, of States, and of affaires, do rowle or giue by the number quaternary, or of four, and then rest themselues vpon the fift, which is denoted by the first Letter of the Hebrew Alphabet (*HE*) redoubled to the great Tetragrammaton *IEHOVA*, which afterwarde in the Law of Grace, was amplified to a quinary or number of five, *IESVS*. And the same is iudged also, by the seauen Letters, or Iudiciall number of his name, in Greeke, Latine, and French, whereby likewise is made & commonly comes their mutations and renewings. It is the holy number, & it signifieth all plenitude and perfection : as contrariwise, the number of two (whereof is *Papa*, the name of his aduersary, the most common and generally knowne) is an Hieroglyphicke of filthinesse, of wickednes, and of the diuine vengeance, as all our Doctors haue obserued. In *Papa*, there is nothing else but *P. A.* doubled into two Syllables, after the same manner as the *Pythagorians* signified the Deuill. Also it is saide, that *The Beast shal speak*

like the Dragon, and that Antichrist, shal come in the efficacy of Sathan. According vnto the Nature of Numbers, the Septenary or that of seauen, whereof is *Iacobus*, is the number first sacred and hallowed by the Creator, and it is taken for a signe of his Diuine rest: the *Binary* or that of two, is the first number that deuides or withdrawes it selfe from the vnity, and from his beginning. Moreouer, in all the daies of the creation, the Scripture saith, *And God saw that it was good*, except the second onely: not as signifieng, that what he had created on that day was not good; but to set a secret mark thereon, concerning the numbers signification. In like manner, *Noah* sent into the Ark, *The cleane creatures by seauen and seauen*, and the vncleane by two and two. *Naaman the Assyrian* receiued commaund from *Elyseus*, to go wash himselfe seauen times in *Iordain*, to be healed of his leprosie. But two Angels were sent to consume *Sodome* and *Gomorrha*; & two molten Calues were provided, to be the first Idols, and first wickednesse of *Ieroboam* the first king of *Israel*, and long time after two other, by the misbelieuers of the same people. Oh, that the leprous among the papists, who



who in outward appearance haue faire flesh, but are all rotten and putrified within, who in exteriour deuotion, and faigned simplicity, in habits, in Ceremonies, and publicke actions, seeme especiall men, and to exceed all other, & yet vnderneath, are nothing but vlcered with enuy, pride, and gluttony, with all other kindes of voluptuousnesse: who are a people that repel and thrust out vice, to the eies of the world, and yet retaine and call it in againe at a backe doore: Oh, that they would seeke their owne cure, in the learned writings of *Our King Iames* or *Iacobus*, By the Lambe with seauen hornes, and seauen eyes, by the seauen Spirits of God, and the seuenth aspersiō or sprinckling of the Leuiticall bloud.

And comming to Diuination, by the numbers appropriated to their Carracters, excogitated first of all by *Pythagoras*, the Traditions whereof are no other thing, but a very Hebrew *Cabala*, grounded vpon this place in the Booke of *wisedome*: God hath made al things in number, waight, and measure: wee shall there find, that this onely name *ΙΑΚΩΒΟΣ* in Greeke, surmounteth double almost the name and the

Number of the Beast, in all Languages and tongues, which is not without some special mystery, neither without the providence of God: whereunto neither *Aristotle* nor *Ptolome* do any way contradict, but rather they auouch, that Letters do containe in them (mystically) certain numbers, and that in the proper names of persons, some secret matter is contained of their Fortunes and Destinies. As we may see by these verses, traduced and drawne out of that olde Grammarian *Terentianus*, which sheweth vnto vs both the vse and the practise thereof.

*One tels vs, that the verie names,  
in Letters do containe  
The Fortunes of the greatest men,  
and those of lower straine.  
If both do venter to oppose  
and tempt the God of Warre:  
To vse his Armes; the Lot to each;  
will differ very farre.  
The Victorie will fall vnto  
the greater numbers name,  
The lesser thereby gaineth harme,  
perhaps, mischance and shame.  
For so it was great Hectors hap,  
Patrocles to confound:  
And then Achilles (by warres chance)  
laid Hector on the ground.*

In like manner, our Royall Name, which notes  
and

and markes the thousand years and more, that the raigne of Antichrist hath continued powerfully and with authority; that his blasphemies against God, his cruelty against his Saints, his fowling with his feet the spiritual *Ierusalem*, the prophesie of the witnessses of God, to annihilate the true and inuisible Church, because they were laide as deade and dumbe, in the visibie, exterior and pretended Church; the flight of the Spouse of Christ into the wildernesse, and that she became inuisible: In all these doe surmount (at this instant) the name of the Beast.

For, be it that he call himselfe *Apphipior* in Hebrew, or Α ΑΤΕΙΝΟΣ in Greek (to omit *αεναμοι*, *βελησιχ*, *Ιταχυιδ*, *θεος* *ειμι* *ηπι* *χοιης*, *η* *μισση* *η* *ταπην*) and *Dic Lux*, which are neyther names of men, nor of the Latine Empire: no more then *πειλα* and *μαδμετις* are not of the first beast) or *Papa* in Latine. *Iacob* shall triumph daily, and more particularly, on the number which is found in *Paulus Quintus, Vice-Deo* (a *Vize-God*.) Heer is wisdom. He that hath vnderstanding, let him count the number of the Beast: for it is the number of a mā, and his number is six hundred sixty six, & that of *ΙΑΚΩΒΟΣ* of a King, which containeth ele-

uen hundred and three.

That which wanteth of forty two months, of a thousand two hundred and sixty dayes Propheticall, of three great dayes and an halfe; of a time, of times, and of halfe a time, mentioned in *Daniel*, and in the *Apocalipse*: aldo signify the same tearme or space of time, and each, one thousand, two hundred and sixty *Iulian* years, which is since the diminishing and fall of the kingdome of Antechrist, and which shall bee wholly ouerthrowne by *Our Prince*, accomplished in his Numbers.

As the hundred seauenth King of Scotland, he hath contributed more alone by himself, to build the Temple of God, and to reforme the seruice therein, then all the Kinges together haue done, or all the people of *Asia*, to raise that proud Temble of *Dyna* (named by the Greeks *Agrotarius*, or *Elaphobolos*) which was a wonder of the world, and the Ornament of *Asia*. Likewise his number hath this respect, that it is composed of two perfect numbers. Of an hundreded, which is tenne times tenne; wherein God is maruailously pleased. For *Iacob* bought an hundreded Lambes for an heritage which he had

had in Syria.

The Children of Israell gaue an hundred Tallents, where-with was made three Cupbordes, for the Vesselles which were placed neere vnto the Tabernacle. The *Romains* themselves were not ignorant of the power and vertue of this number, hating builded the Temple of Mars at *Rome*, with an hundred Colloignes, & their Senate consisted of an hundred Counsellors. And *Iulian* in his Epistle vnto *Serapion*, saith, that *Creet* had an hundred Towns or Cities, *Thebes* an hundred gates, some Altars an hundred seete, some Sacrifices an hundred beasts, and continually an hundred Souldiers to seuerall Centurions.

But in what part of the world is to be found, so long a succession of Kinges in the right line, without interruption or breach? Turne ouer all the Worlde, search into all families, number the Monarchies, the Empires and Kingdomes, count all their Kinges one by one, their Emperors, their Monarkes, and you shal neuer finde so great a number, neither any Raigne, which hath endured for the space of 1908. without

without euer being subiugated, like vnto ours,  
or that goeth before vs in the suscepcion of  
Christianity, and profelion of the Catholique  
Faith.

*Christi transfactis tribus annis usq; ducentis  
Scotia Catholicam cepit inire fidem.*

Since Donaldus, the first Christian King, he is  
the 79. who being multiplyed one by another  
in their times, it produceth prognostically the  
most dangerous Climacteriall age of Poperie,  
or the Papacy: as their simple transposition  
marketh the yeare of the Reuelation Written  
by Saint Iohn: and the last apart by it selfe, did  
facilitate the way for him to his second Crown,  
and to vs the sence of this Arithmeticall predi-  
ction, by the effect.

*Galla feret natum, chi tota Britannia lata  
Subiyciet collum refuso circumfusa Ponto  
Nec proprior quam nouus erit de sanguine Bruti.*

His perfection likewise is seen in this, that he  
hath the name of James the sixt of Scotland. Sixe  
being the signe of accomplishment, as Saint  
Augustine obserueth it to be that onely amongst  
numbers simple, which resolueeth all the parts,  
and maketh them equal, to wit; of one, of two,  
and

and of three. This is a number very pleasing & acceptable to God, and which himself hath observed in the most part of his maruellous' actions. Six dayes he laboured and wrought in the perfection of the world: Six dayes hee rained *Manna* in the wildernesse, and distributed vnto men the bread of Angels. Six dayes *Moses* conferred with him, about the eternall decrees of his will, and on the Articles of Religion: he willed that the Walls of *Iericho* should be six times circuted about, before they were to bee tumbled to the ground. Six dayes he kept shut the gates of his Temple, which looked towards the East, and commaunded that sixe Lambes should bee offered to him, on each day of the Sabaoth in sacrifice: wee may also say, that hee hath recommended this number in Nature, as it being his will, that (among floures) the Lilly should haue six leaues: Among stones, the *Iris* should haue six Corners: and that the *Lyonnesse* in her first whelping, shold haue six yong ones, and that so decaying continually vnto one, she should terminate her brood in an vni-ty, which is the bottome, the beginning, and the onely source of all other numbers.

8 In the same sort is hee called and chosen of God (without any doubt) the first of Scotland, to be the first; not onely of Great Brittain, but also euerie where. Because in this *Vnitie*, the *Veritie* is founde, who is but *Onely One*, and as *Mercurius Trismegistus* saith, *The beginning and the roote of All*. He is the first also of *Tenne Kings Christians*, that should bate the whore, making her become naked and desolate, should eat her flesh; and burne her with fire.

So may we also say, that hee hath chaunged his Name (like vnto *Jacob*) to resemble him in all thinges. Of the first, hee is come to bee the first, and of King of Scotland, & of England, he is now the King of Great Brittain, &c.

*Iam cuncti Gens una sumus*

*Et Simus in eum.*

And for the fulfilling or accomplishment of this old vaticination.

*Impertium, Fasces, C. Fastus Sceptra, Triumphus  
Quae fuerant: penitus C. veniente cadent.*

He ought of right, as wel as by his Baptisme,



to be called Charles.

Charles, and Charles the Great, a more iust Title then that of *Antiochus*, *Quintus Fabius*, *Pompey*, *Metbridates*, and the rest: or they that are yet called the Great Chams of *Tartaria*, or the dreaded *Othomans*. For if *Constantine* did deserue this Name onely, for hauing suceoured the Church; and *Theodosius*, onely for warranting the Empire from so many imminent daungers: what Name can be found conuenable vnto his Deuotion and desseign, to deliuer all Christendome from the Tyranny of Antechrist? Whome may a man tearme to bee more Great, then he which is the *Non pareil*, of all that are, or may bee in this present Age?

Hee is Great, according to the World, and in all that which the worlde esteemeth to bee great, as the Scripture sayeth, *According to the Name Greatnesse on the earth*. Great in Kingdomes and Prouinces; Great in Landes and Seigneuries, Great in Authoritie and power, Great in Armes and Treasures, Great in Nobilitie and Lineage, Great in Age and youth. And euery way so Great in all these,

as being not to be equalled by any, hee is *The Great of Greats, the Chiefest and the most Great of all.*

But that which is much more then all these, and whereunto the world cannot attaine; hee is *Great* according to God; great in Faith and Religion, Great in Vertue and Faithfulnesse, Great in Iustice and Piety, Great in kindnesse and affability, Great in Goodnesse and Innocency, Great in wisdom and experience, Great in name, & more Great in effects. Briefly, he is the liuely Image of Great *Hercules*, who neuer did or thought on any thing, but it was Great, and greatly profitable. All his actions, all his wordes and cogitations, are nothing but Great.

It is a thing most certaine, that God doeth euermore raise Great personages, whom hee indueth with excellent and Heroical vertues, to finish fortunately whatsoever hee committeth into their hands. The which is also testified by a most especiall providence of God, even in his Sur-name of (*Stewart*;) thereby being opposed gainst Antechrist, as the South-winde against the North-wind; that is to say; as Grace against sinne,

sinne, and as the blessed Spirit against the Deuill, who is the true North-wind, from whence all euill commeth vpon all the inhabitantes of the earth. And this is conformable to the scripture, where speaking of them that are *Faithfull Ministers*, that is to say, *Good Stewards* in our Language, and whose workes God hath established in verity, and made a perpetual league or couenant with them: It is saide, that *Their seede shall be knowne among the Gentiles, & their encrease shal be in the midst of the people.* As it was seene in the *Maccabees*, who by beeing of the seede of them, by whome saluation came to Israel, this blessing was bestowed vpon them.

Now, this house of *Steuart* in Scotland, is as a Phoenix among the Nobility, the Lords thereof are as *Nectors* among men, for the length of time that their race hath liued. For since the yeare of Grace, 1057. from the raigne of *Malcolme*, euen to this present, it hath flourished full of prosperity and honour. All the Kings issued of that line, haue taken hands with him, and (as by infusion) transmitted their rare and excellent qualities, still from one to another, neuer degenerating: for euermore Royall Eagles doo

produce Imperial Eagles, Eagles that haue continually made War with Dragons, with Foxes, and (aboue all) with Serpents.

As is now to be scene in our *Great King*, who hath produced the most Noble Prince *Henry*, (the ninth in Sur-name among Kings in *Scotland*, as of Name in *England*) for the greater height of his good fortune.

This young Prince is a warrior already, both in gesture and countenance, so that in looking on him, he seemeth vnto vs, that in him we do yet see *Ajax* before *Troy*, crowding among the armed Troops, calling vnto them, that he may ioyne body to body with *Hector*, who standes trembling with chill-cold feare, to see him seek to determine the difference in the inclosed Field or Lists. hee can neuer permit, that anie other should step before him in an occasion so remarkable. Honour was all his nouriture, and Greatnesse his pastime (as it was saide of *Alexander*) and Triumph the ordinary end of al his Actions. What though his desires bee impeached by a much stronger desire, and his deuoir retarded by a Naturall dutie, and by an obedience, which in this occasion only is contrary

trary, and contrary to his owne affection? Yet let it not be imagined, that the execution of great desseignes, are viterly lost by deferrence and delay. Deferred, not in regarde of weaknesse or impuissance, but referred to fit season, to do nothing against the order of Nature, or contrarie to the will of his father: who would alwayes haue his Sonne for Obiect, and subiect of contentment by his presence. Contrarie to the *Ottomans*, who could not, nor can endure the youngnesse of their Children, their very shadow gaines them so many other suspicious shaddowes, and their presence excludeth them from all kinds of pleasures.

His Maiestie hath also another Sonne, Duke Charles, who shineth in the two Kingdomes of *Scotland* and *England*, like the other twinne-Starre, and who promiseth vs, that as the Sun is at the very highest in *Gemini*: euen so, God in the same maner, will very quickly raise and exalt Great *Brittain*, in the *Apogæum* of his Greatnesse. And that hee will make the succession of the house of *Steuart*, not onely equall vnto the worlds continuance, but the world it self equal  
to

to his succession, and to the sacred stirpe of his Maiesty. This is it, wherunto the full end of his greatnesse is assigned, and where he hath laide the bases of his very greatest Trophées: This is the point where his Angle endeth, this is the extreamity of his line, and this is the center of his circumference.

Wherein we discern (at last sight) the difference of the house of *Cyrus* (which was of small cōtinuance, because they did not acknowledge God who elected them) to that of *Our King*, whom he multiplieth & encreaseth euery day, awaiting vntill God shall come from the South, to chase away that rude Oxe, and dissolue the captiuitie of the Waters which are frozen, to make them run in Torrents, and like Riuer in the South. That is to say, the extermination of Antichrists race, by that of *Steuart*, to deliuer those poore soules, which vnder the coldnesse of this barbarous impiety are so miserably captiued, by the heate of the South, which is the Grace of the Holy-ghost, and Faith and Christian piety. That the garden of the Spouse may be so breathed by this wind, as the odoriferous inices thereof may distill on all sides, by a renewing

newing of holinesse and deuotion in all the waies vpon earth, and causing that they which are at the South (as it is written in *Abdias*) that is to say, the true Christians which are in the South, shall possesse the Mount of *Esau*, and make themselues Maisters of that Estate: Euen so may we hope one day to see, that vnder the name and family of *Steuart*, all Christendome shall flourish in an absolute Monarchy.

For the Maister, who hath placed him ouer his houlholde, to giue them all thinges in due time, hath found him a faithfull and wise *Spend*er and *Steward*, or a good *Oeconomicus* in his dealing. Wherefore he hath said vnto vs, that (in very deed) he will commit all his goodes to him. And the Lord who hath giuen him those fise tallents in keeping, when he taketh his account of him, will find that he hath made profit of them, that he hath gained fise more by & aboute them. Wherefore he will say vnto him; *It is well done good seruant, thou hast bin faithfull in a few small things, I will set and constitute thee ouer much more, enter into the ioy of thy Lord.*

For the rest, *Romaine* antiquity hath obserued, that in the family of the *Fabij* there were

three Princes of the Senate ; In that of the *Curiij*, three Orators : In some so many Censors, In others, as many Dictators. But in the family of the *Steuarts*, there are not three or foure to be noted, but many great Lords and Princes, who haue all made apparance of the greatnes of their valour throughout the world, and particularly they that are of the braunch of Noble *Lennox*.

Their piety appeared with Saint *Lewes*: their courage against your enemies (*O French-men*) and their fidelity at all times towards the Realm of *Fraunce*, our Chronicles doe report them. Also the memory of those voyages in the East, doe witnesse them, and your Histories themselves are ful of their praises: which whosoever shall read, wil find them as so many sharp spurs inciting to vertue. Such as haue read the manuscripts of that race, or seen *The Galleries of Verreye* in *Soulongne*, wil confesse, that they neuer read either among the Greekes or Latines, any thing comming neere to their naturall generosity. From this vertue came it, to aduance *Messire Berault Steuart*, Lorde of *Aubigny*, and of *Croitet*, Knight of the Order, Captayne of the Guard,



Guard to his *Ma-body*, Great Constable of *Scicily* and of *Ierusalem*, and his Highnesse Lieutenant Generall in the kingdome of *Naples*. And hence, an infinite number of other, al Captains of Guard to the Body, of the Chamber, Counsellors, Marshals, or Constables of France. And thence also *Meſſire Bernard Steuart*, Marshall of France, that gaue so much exercise vnto the Emperour *Charles* the fift : who vanquished, and tooke Prisoner in *Piedmont*, that great Romaine Captaine *Prosper Colonnus*, in the yeare 1515. according to the Relation of our French Authors. And whence at this instant is sprung,

*Dux inter primos praestanti corpore L E N O X.*

who for his excellent and singuler partes, hath not forsaken vs, although he be called into *Great Brittain*, to bee the Honour of Honors to the French. Let the *Parthians* vaunt them of their *Arſaces*, the Greeks of their *Egides*, and the *Romuines* of their *Emilij*, *Fabij*, *Curij*, and *Marcelli*: *Great Brittain*, makes vaunt of her *Steuarts*, and of nothing more then of her *Steuarts*.

————— *Nec Phæbo gravior villa est  
Principis hæc quam quæ præfixit pagina nomen.*

Prince most generous and Magnanimious, happy *Henry*, the delight of *Heaven*, the loue of the *Earth*, and the *Titus* of humane kinde, neuer feare that the victories of M Y KING will leane you nothing to conquer. Enter not into that ambitious ielousy with *Alexander*, who seeing the fortunat progresse of his Fathers affairs, & how victoriously he went on, ioyning Citty to Citty, and Prouince to Prouince: Surely (quoth he to his souldiers) my Father will win all, and leaue nothing famous or Magnificent for me to conquer with you. You must triumph with him, as did the Sonnes of *Emilius*, and of *Commodus*, with their Fathers, and the children of *Marcus Cæsar*, with *Mark Anthony*. In fights, the disposition and order must be committed to his iudgement, and his iudgement must bee referred to the executiõ of your sword, against all Refractories. Yours shall bee the arme and strength, but his the head and Counsel; Yours the paine and endeouour, his the effect; Yours the Action, but he the Agent: You for him, & he for you, and you and hee ioyntly together, shall win an immortall glory: to the end, that al the world may see you in effect after the same manner,

manner, as one figured Cæsar, aloft, deposing  
or treading a Globe vnder him, holding a book  
in one hand, and a sword in the other : so that  
it may be saide of you, *That for the one & other*  
*you are a Cæsar.*

And you Prince and Duke, Duke & Prince,  
*Charles*, Beloued of all, who may holde it as  
much honour to be called Sonne to the King  
of *Great Brittain*, &c. as *Charles* King of *Ieru-*  
*salem*, *Naples*, and *Scicily*, Brother of Saint *Le-*  
*wes*, to name himselfe Son to the K. of *France* :  
or *Charles* King of *Arragon*, and of *Valencia*, in  
the same manner. Remember that you are the  
Sonne of a King, as *Menedemus* saide in the  
care of young *Antigonus*; You, the excellencie  
of my *Hope*, and the *Sacred Au*ker of him who  
seeketh no other happinesse in this world, then  
in your seruice, neither any honour, then what  
may be pleasing vnto you. Methinkes I see a  
Sword in your hand, and you vpon the walles  
of *Nicomedia*, *Nicea*, *Antioche*, and *Tripoli*, ay-  
ming at the fairest through all perilles, euen in  
the lesser *Asia*, & take perforce *Ierusalem* again  
by assault, after the siedge of fise and thirtie  
dayes. Go generous Race, go gather Laurels

in the fieldes of *Armenia*, enfranchise the *Palus Maotides*, enter into *Lycaonia*, *Bricea*, *Trabasonde*, chase the *Turbants* from those Prouinces, and making a new world, sur-name those Prouinces after your Name.

Who steppes vp, to driue the *Lydian* out of his house, and leaue nothing but the *Tartesian* Cat? Oh, that I might see M Y KING glorified vniuersally, and Great Brittain made Famous in the loue of Christendome, and to the astonishment of the Infidels! Oh, that with one common hand wee might Warre on the *Mabometane*, and that his Trophees might no more be shamefull Markes of our generall calamity! Let vs be the first vpon their squadrons, and (all armed) march for the conquest of the Holy-Land, so much honored by God, by the beginning of his Church. Let vs crosse the seas, and as they, who (to animate others) cryed in the Shippe, *I torus, I torus*, the Maister, say; Behold heere is the Master. Let vs be the first to aduance our Standards, vpon the Ramparts of *Constantinople*, daunting all them that shall seek to tardie our desseignes, and let vs free the way to the whole Army, to the end, that

*In raigne so great of such a great raigne raigning,  
By force of Armes, the greatest gates of Brasse  
Were made to open: the King and Duke so ioyning  
Beat downe, sunke Shippes, a fairer day neere was.*

And that insteade of a Tyrant Fratricide, My Lord and Maister might be honoured, respected and obeyed, as the lawfull Prince, and true nourisher of his subiects.

You also Duke and Prince, a Peere fans Peer, in all Great Brittain; You the *Iolans* of our *Hercules*, the *Claterus* and the *Hephestion* of Our ALEXANDER; You my *Omphis*, my *Benefactor*, according as *Xenocrates* called his *Iupiter*: Remember that you are a Branch of this great Tree. Looke in the olde Tables of your Predecessors, and their Lawrels all dustie, but with the dust of Honor. You wise and prudent *Lodowicke*, honoured so many times with royall honors of *Lenox*, *Grace of Graces*, that haue left *France* (your Natiue country) to be alwaies by and at the right hand of Our King, as not able to loose the sight of him; neither be further off frō his Maiesty, then the Sun frō the Eccliptick line. You that giue so many wholsom counsels for the preservation of his estate & person:

giue

giue likewise your Vowes and Prayers to that *Iupiter Hypsistius*, which is the most high God, that heresie may for euer be stifled, and by the same Diuinity of Our King, which is his cheefest practise, his owne aduise, in assaying to restore the little wandering flocke to the folde of the Church, by a National counsel, or one Oecumenical or Vniuersall, it cannot but bee hoped. This is the onely remedy for these euilles (as his Maiesty very well acknowledgeth) and the best meanes to conuert the most Learned, and lesser oppinitue. This is the voyce, wish and desire, yea, euen the very finall cutting off, of all our pretended Romaine Catholiques.

To take excuse from the one side, and giue pretext to the other, as it behooueth to conuince them *Viva voce* (as they haue beene often enough by learned writings, as well of his Maiesty, as by others) before they bee constrained. That we might see (with patience) their Reasons layde on the boord, and our Combate with them, to be in mildnes and modesty: This is the desseigne of my discourse, and the perfection of my *Parænesis*, or accomplishment of my wish. Oh, that you might see these temerarious

rious spirites, which hurle dust in the eyes of trueth, in thinking to dazell ours, should yeild vp their Weapons into the hands of his Maieſty, to offer them at his ſeruice, and take the Oath of his faithfull obedience. You ſhoulde ſee them ſuddainly ſurprized, like the compli- ces in *Cilones* conspiracy, at the Temple of *Minerva*, and all run in zeale of affection, to the Palmes, Laurels and Crownes, which his Maieſty hath propoſed as their reecompenſe, in ſuch an happy and profitable conuerſion.

All ſuch as are capable of the aduancement of ſuch a fruitfull deſſeigne, ought to beſtowe their watchfull paines and Trauaile, to the honour of God, and the ſafety of the King, for the conuerſion or confuſion of all our papiſts, and for the quiet of our Countrey, if not of all the whole world.

Nor do I thinke heerein, that any one ought to be ſo arrogant or ouer-weening as he ſhould ſeek to giue a Leſſon of wiſedom to My *Lear- ned King*, or ſhould teach his experience, or cleare his knowledge, or be a guide to his diſcretion for following time: Neither thinke I, that there is any one ſo bold-faced or preſump-

truous, as to censure his proceedings past, or to come. In either of these arrogancies, we should behold but a Souldiour-like *Phormio*; an Asse-carde *Mydas*, a Croote-nosed *Corebus*, a tedious *Hisser*, a prating *Xenophanes*, and one altogether like to *Mineruaes Hog*, or *Apollos Marsyas*: & I should repute such a *Hermes* without shame, worthy the paines and punishment of *Hermea*, his Maiesty being more able then any other, to giue forme to euery action, and hath neuer forced (by wheele or fire) violently their consciences. But it is to this end, that you, who do face to face contemplate the diuinity of My King, might be the Mediator of such a holy resolution, & that boldly, and with open mouth you would tell him, that the whole world expecteth the accomplishment of his aduise, either by himselfe, or neuer.

Because that God by his Grace, hath adorned him with a singuler & supereminent quality of a King, not so much in fauour of his Ancestors (as he did to the house of *Laban*, for *Iacob*; of *Putipher the Egyptian*, for *Ioseph*; and to *Salomon*, for loue to his Father *Dauid*) as in regard of his owne proper merrites, in like ma-



ner as he saide to *Abraham*: he foresaw his merit and his dilligence, in wel instructing his children and his posterity after him; and that hee should acknowledge to holde his Crowne of him, and not of any other.

Wherein we may see, that he is King, not by the neighing of a horse, like to *Darius*, nor by the flight of an Eagle, like to *Aegon* in the City of *Argos*, nor by vncertaine report, as to *Alynomus* in the Isle of *Paphos*, nor by the Lance, as *Cæsar* was made Emperonr, nor by the sword, as *Seruius*, nor by tyranny, as *Nero*, nor by adoption, as *Caius Lucius Cæsars*: But by extraction, not by election, which hee would neuer haue beene, how euer *Tortus* (to his Graund-tort) speakes it. But by the Grace of God, as his maiestie doth confesse it, by inheritance and succession, like *Octavian*, bearing the Crowne one way by his byrth, as his Thistle declareth, and the other by patience, as did *Marcus Aurelius*, being both by right of bloud and merite, the chiefeest Prince.

It is an high gift of God, to com into the world in such a ranke and degree, as to beare away a Crown by being borne to it: but to deserue it

he touch it, and thereby to fill the whole world with his name, that makes him double woorthy thereof, and he rather honoureth the Monarchy, then he receiveth any honour thereby.

But it seemes, that they would make him enter into the Lande (all shining in felicity) by a false doore: by feare, by hope, &c. which is not onely to make a commerce of Kingdomes, and to Traffique with Scepters: but likewise to expose to open sale, even the heavens and soules of men.

— *Vanalia Romæ* —  
*Templa, Sacerdotes, Altaria, Sacra, Coronæ,  
 Ignes, Tburæ, Preces, Cælum est vendale, Deusq̃.*

And what is it? That the King of Scottes had giuen some hope of his Apostasie from the Religion, to be King of England. Can any man beleeue it? This came from so many Monsters, as disloyalty & perfidie of those Ministers would builde in the fantastical braines of the Pope and his Cardinals. Rather the sun retrograde in the South, shall returne and wash his faire locks in the Orientall billows, and the earth once more drowned with another deluge, shal accuse *Iris* of

of lying; then *My King* shoulde, or ever did think to promise such a wickednesse: That the faith, of the *Defender of the Faith*, would so submit it selfe, and cause him to yeilde homage to one without faith, and makes publick profession of violating all Faith: That the promise of a Prince (the very abstract of all vertuous Princes) should be subiect to the wicked passions or pretences of any whatsoever? That a puissant Monarchy, which could euen then extend her right hand, for the terrour of his enemyes, and ruine of them as durst resist against his iust right, would render vp her *Lord, King, & Master*, by perfidie or subtilty, to establish himselfe in the Fox, and forsake the signe of *Leo*.

No, no, this might easily haue beene done with an *Athenian* or *Melian Diagoras*, or a *Cyrenian Theodorus*, and many other Empirickes of State, who had much rather take part with earth then heaven, and who for a messe of Lentill Pottage, would turne their backs on God. But not with such a Prince as he, who from his Cradle, hath beene nursed with the bloud and sucke of Lyons; I meane in his Religion, truly a Christian, and which hath taught him, that it

the Faith which makes him acceptable in the sight of that great King of Kinges, and which also must one day make him Triumph, with a Crowne of infinite glory, far beyond the ioyes of fained *Elisum*.

It was for the first King of *Athens Cecrops*, to be double, as also the Courtier of *Phillip King of Macedon*, who was named *Hecateros*, to bee both the one and other, and it fitteth well the Iesuites, to equiuocate: but not a man of honour, such as *My King* is, who carrieth his hart vpon his tongue, and speakes from the bottom of his stomacke, as *Homer* makes his *Vlisses* to speake, immooueable, and euermore in full waight, vpon his duty both towards God and men, keeping his faith and promises to enemies themselves, *Verus Israelita in quo dolus non est*: knowing verie well, that God loues no craft, cunning and dissembling, and affected the Patriarke *Iacob* so much, because he was without all fictions

*Vir bonus & sapiens, linguaq; & pectore verus,  
Iustitie cultor rigide seruatur honestas*

*A man both good and wise,  
in tongue and minde full true*

Adoring

*Adoring Iustice, coole and calme,  
and naught but honest knew.*

Neuertheless, to deale and cope with the enuious and perfidious, malignity of these calumniators, euen at their owne weapons, let vs admit, that the king had treated of his Religio, before an examining bench at Rome, that hee promised to make himself a Papist in intention, or wholly at a free leape, without shame, without piety, & Christian feare of that great dreadful day, that he would haue forsaken the loue of God, the care of his own saluation, and of all eternity. Shall wee not heere consider, that the world, that tēporall interres may be made with them (for the matter of Religion) as a counterband of Marchandize? And when all this had bin done, where are then his so much vantageable profits? It should haue bin very small, to make the greatnes of his Throne, the footpace of the Pope, and miserable were his condition, if in sted of hauing heauen for his Aspect, the earth for foundation, and the sea for limit, hee should consent that his scepter & Crown must be subiected, to the perturbations & appetites of a Priest. This were, to establish another Kingdome in his Kingdome, to admitte an-

other King about him, which would be as prodigious, & occasion as much hurt, as two Suns shining at once in heaven, which would overthrow all. The plurality of Cæsars (sayeth an ancient Writer) is dangerous, and the Poet,

~~Sigil of the~~ ~~bonnet~~ ~~and~~ All greatnesse Royall,  
By no meanes can endure to haue an equall.

Now I am of the minde, that his Royall Ma-  
iesty, in attributing to himselfe this qualitie, or  
this Title of King, doeth vnderstand it also in  
the same manner as *Seneca* spake of the Empe-  
riall Greatnesse and Authority. It is I (saith he,  
vnder the person of a potent Emperour) who  
haue beene so acceptable to the Gods, as they  
haue chosen me for their Lieutenant on earth.  
It is I that second them, It is by my mouth, that  
they pronouce their determinations immoue-  
able, and the good or euil fortunes of men.

For, beside the authorities and prerogatives in common, which his maieſty hath with other Kinges, that they are rich in quantity, hauing this quality, as being happy in hauing this quality, as being happy in hauing this contentment, to ſay; *I will*, and it is doone; *I deſire*, and the deſire is accompliſhed. That the very winke of the

the eye makes them to be vnderstood, the least changing of their lookes, procureth execution of their will, and that they can wish nothing more in earth, because he that is a King, is All, according to the aunswere of King *Porus*: yet ouer and aboue these perticuler aduantages which GOD hath giuen him, as making the Kings of *Persia*, by the right of their eldest children; this word KING, doth shew vs his faith pure and cleane towards God, by his Charitie & fatherly loue vnto his Subiects, and his prouidence in the affaires of his Crowne. For, in our French Language, it consisteth of 3. Letters, *ROI*, and also in Latine *REX*, as the primordials and Radicall Letters of the *Hebrewes*, and of one Syllable, which simbolizeth (in some sort) with the most holy and Sacred *Ternarie* or Trinity.

First, for the Letter *R*. (according to the considerations which concern *Socrates* in the *Cratylis* of *Plato*) it signifieth vnto vs, his continuall action and exercise of duty, for the acquitting of his charge, as the toong remoueth strongly & without any stay, in the pronouncing it. *O*, denoteth the roundnes which he equally vseth  
O
towards



towards euery one, which, as it is round, equal & euen, without any points, or corners to carry it out abroad: so it sheweth, that *Our King* is perfectly round, seeing that his words and actions do concord, and that both to one & other he goes in full rotundity, plainnesse and sincerity, speaking euermore with a round mouth. As *J*, doth also represent his lenity and mildnesse, by a facile and very gracious prolation.

And according to the Traditions of the *Cabalists*, the Letter *RESH* doth infer, that hee is King by succession, and instructeth vs, that hereditary kingdomes are much better instituted, then those which bee elected: where the combustions of suites and partialities, do often times cause them to turne their backs on their enemies, with extreame affliction, and ruine of the people (*O*) is as the eie, which he lendeth to al, and ouer all, in imitation whereof, the *Egyptians* in their hieroglyphicks, did represent royalty by an Eye, placed vpon the top of a Scepter. (*I*) wherof al the Hebrew Letters are composed, and which by the same means constituteth the number of ten, the perfection, resting place, and accomplishment of all other numbers,



bers; doth signifie thereby, that all the parts and members of his kingdome, do depend intirely vpon him, wherefore, al ought to bee referred to his safety and preservation.

Thus passing these mystical Interpretations, and significations of these three Letters, to that which might result frō their diuers Anagrams, Metathesis, and Renuersements, according to the *Tmurah* and *Siruphs* of the *Hebrewes*, Our King (as *Philo* saith in the life of *Moyse*) is a Soule-like Lawe, and his Law is Our Iust-King, they are so bound by the girdle of the Graces, and ioyned together by Iustice.

*Iustitia cupidus recto non denius unquam.*

Desire of Iustice neuer swerues from right.

For although *Cato* was woont to say, that a King was a rauinous Beast; that hee liued not but by his prey, and on Venison or wilde food: yet cannot it so be said of Our King, seeing hee contents himselfe with a small circumference, not insulting vpon his Neighbors or Strangers. Neuer did any man hear in him, that overbold wish of the Emperor *Maximilian* (by the report of *Phillip de Commynes*) to bee a God, And that his Sonne might be King of France.

His desire, and the chiefeſt degree of his Title, is to be called King of Great *Brittain*, which is the kingdom of the Church of God, his part and portion which he hath choſen in earth, & the kingdom which ſucceedeth to the Kingdom of *Juda*. This is the Chriſtian kingdom, wherein euen to the very leaſt or vulgar, cannot (eſe-where) bee found a people more deuout and Religious: Piety and Religion are there ſo zealouſly, and ſo often exerciſed. In breefe, *It is the Land of Promise*, which God reſerued to himſelfe in Chriſtendome, where he hath ſo long time kept the Booke open, and the Reuelation of his Prophetick and Euangelicall Myſteries. God himſelfe Huſbanded the Garden of that Country, and tooke thee euen meaſures thereof, hauing enguirt it with the great Ocean. As concerning the forme of the Iſland (according to the opinion and deſcriptiõ of *Cæſar*) it is triangulare, whereof one way is oppoſit and faceth *France*, and containeth on that ſide, about fixe ſcore and fiue leagues or miles in length. Another looketh towards *Spaine*, and that longitude is an hundered and ſixty miles. The third, is oppoſed to the North, drawing

drawing most part towardes *Germanie*, and it is thought, that this way it containeth well two hundred good miles. So that the whole Isle may haue some five hundred miles in circuite.

It hath a very serene and faire hauen, and the habitation there is much more temperate then in *France*, and the colds are lesse sharp & violent. *Gallia trieme frigidior*, by the iudgment of *Petronius*, and in mine vnderstanding, so it is at this instant. In that Countrey are not to bee seene, the intollerable heats of *Egypt*, no more then the Ices of *Sarmatia*, all is temperate, all is cultiue, and all thinges are fruitfull there in abundance.

*Non illic Aries verno ferit aëra cornu  
nec Gemini precedunt cornua Tauri  
Sicca Lycaonius resupinant plaustrea Bootes.*

It hath a copious Sunne, Corne, Cloath, Wools, Waters, Beastes, Fish, Foule, and all kindes of wilde flesh, in most great facility and felicity. Shee hath euen in her selfe, her *India*, and her *Peru*, nor onely of Time, and of Iron, (as in the time of *Cæsar*) but likewise of Golde and Siluer : & therefore she vseth not any money of Copper, Brasse, or Annelets of Iron, ad-

ded to euen poize, but all fine Gold and Siluer. And such is hir abounding in al kinds of riches, and in all thinges necessary for man: as (in due right) she is confirmed by the Maister of Treasures, to be the first and principall of the fortunate Islands.

She hath made plaine and smooth the backe of *Thetis*, by the number of her goodly & great Shippes and Vesselles: which doe serue her as bornes, as limits, as ramparts, and as wals.

And she is called *Great*, not for the extendure of her Landes, Countreyes, and Prouinces; nor so much for infinit multitude of people, for the great number of her Cities, Towns, Borroughs, and villages: as for the greatnesse of courage in her Inhabitants, who neuer leaue winning, and neuer suffered themselves to be foyled, or fully conquered.

*Imperij fuerat Romani Scotia limes  
Romana fuerit Scot-Anglus origo ruinae.*

But to conclude, the Kinges most glorious and pompous Title of Triumph, is to bee called **DEFENDER OF THE FAITH**, because it is apparant, & he shewes himsele more affectio-

affectionate, ardent, and zealous to preserve, exalt, proclaime, and communicate it to them, which haue not as yet receiued it, then any other King on the earth. It is a Title, which giues him more glorye and splendour, then all his Scepters and Diadems. It honoureth him so much, as he should not thinke himselfe worthy to beare the name of King, if hee had not that withall of *Defender of the Faith*. It is a Tytle, which maketh him as much beloued of all, as that of King causeth him to bee feared. It is a Title, not as to day deserued, and giuen to our Kings, but it is more then an hundered yeares, since it was giuen to his Maiesties great Grandfather, *James* the fourth K. of *Scots*, as the *Chronicles of M. Chambres* do testifie. So that they deceiue themselues, who thinke it is no longer, then since the time of King *Henry* the eight of *England*.

A glorious and Hereditary title, which you and we ought to esteem, since it hath bin grauen in the fore-heads of the late Kings of either kingdom. Yet a title not so much by succession, as by merit & acquisition of a King, who fightes and beats down idolatry and heresy, more valiantly  
then

## KING IAMES

then all his Ancestors. By a King, who shal reforme the error, not onely of Scotland and England, an Angle of the earth, but of the vvhole earth. For beholde, the dayes are comming, when God will punnish the grauen Images of Babylon, that hee will make all her Countrey ashamed, and will cause al the wounds of death to fall in the midst thcreof. These tidings shall come this year, and after this in the other, there shall be violence on the earth, and Ruler vpon Ruler.

*Roma diu titubans varijs erroribus acta  
Cornet & mundi desinet esse caput.*

Wherfore, Go forth of her all people, to the end, that you be not partakers of hir sins, & receiue not hir plagus. Deliuer euery one his life, out of the heat of the wrath of the eternal. Hūble your selues vnder the mighty hand of God, & resist no longer his reasonable will, through a rash kinde of zeale. There is no one of you so ignorant, but he knoweth most part of the abuses of the *Romaine* Church to be so euident, as the fautors and fauourers of them, can no longer denie them. Seeke the truth, turn ouer the leaues of the Scriptures, which haue beene (for  
fo

so long time) maliciously interdicted to you. None hath more or greater intrest in your saluation, then your very selues.

Yea, euen thou, who (with shame and false Ensignes) doest vsurp the Title of *Holy Father*, *Lieutenant of God*, *Vicar of Christ*, *Vice Deo*, *Vniuersall Byshop*, *Great Priest*, *Soueraign high Priest*, *Prince of Bysoppes*, *Heyre to the Apostles*. And you, who say of him, that for *Primate* he is *Abell*; For *Gouernement*, *Noah*; for his *Patriarchate*, *Abraham*; For *Order*, *Melchizedeck*; For *Dignity*, *Aaron*; For *Authority*, *Moses*; For *Iudgement*, *Samuell*; For *Power*, *Peter*; and for *Vnction*, *Christ*. Thou that seatest thy selfe in the Temple of God, aboue God, & aboue all that is called God, to make thy selfe honoured as God. Thou that sayest thou hast power to bind Kings, to tie them in Chaines of Iron, to bereaue (& at thy pleasure) take away their Crownes, to breake their Scepters, trample on their Crownes, to giue their kingdomes as preyes, or otherwise to dispose of them, to disoblige their subiects from their oath of fidelity and obedience: Repent thy self of this doctrine, when both reason and Authoritie say-



leth. Content thy selfe at least, with the power limited by our learned *Barcklay*, cut off the disorders which (like a crafty Serpent) haue crept into the Church, scratch and breake the head of those Vipers of thy Pastorall staffe, cast off also the sin and corruption, so much as may be, not onely of thy Court, but of *Rome*, yet not of *Rome* alone, but of all those places where thou art feared and reuerenced. Let the Church recover her first splendour againe, that all abuses may be beaten farre from her. Thou hast a long time conuerted Lead into Gold, by meanes of thy Bulls, which are but sory meat to satisfie feeble spirits. Thy Pardons are too pardonous, and thy Indulgences haue too much indulgence; keepe them to thy sourse & thy selfe. Acknowledge the power of them that haue giuen thee this power: *Reddendo Cæsari quæ sunt Cæsaris, et quæ sunt Dei, Deo.*

And you also, who will be Princes and Cardinals altogether: You Prelates, Bishops, Cannons, Priests, Prebends, & all *Romain* Churchmen, of what order or name soeuer ye be, learn, that it is now no longer time to resist, you must bend or break vnder the yoke of the Sonne of God,



God, and of his holy word.

There hath bin sleep enough, Luxury enough, Trafficke enough, & enough of disorderly walking in the house of God, enough haue ye serued your bellies and idlenesse, enough haue ye pild & pold the very fattest sheepe in the flock, enough haue ye chopped, changed, bought, & sold in the tēple of the Lord. Awake now, preuent iudgement, there is yet place for clemency and for mercy. The Synagogne of the Iewes, it is gone, the Law hath giuen place to the Gospel: by much more powerful reason then, shold abuse make way for purity; lying for truth; inuentions and Traditions of men, for the ordinances of God, against which, let time bee neuer so long, it prescribeth nothing.

*Nec poterit ferrum, nec edax abolere vetustas.*

I beseech the *Father of Lights*, to open the eyes and harts of Kings, of Magistrates, & their people, to the end, that in giuing place to his heavenly word, they may take knowledge of Antechrist, and detesting his yoake, they may submit to that of Christ. To whom with the Father and the blessed Spirit, be Glory and Dominion eternally, Amen.

FINIS.